

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, MAY 25, 1899.

NEW SERIES, VOL. 1, No. 27

Snow fell in England on the 22d inst.

Admiral Dewey reached Hong Kong on the 3rd.

The Treasurer of the United States reports this week, available cash balance \$265,233,183. Gold reserve \$226,445,721.

Even through the rainy season, the civil commissioners of peace, and Aguinaldo's envoys are still hobnobbing, and hope "the cruel war" will soon be over.

It is said there are only 11,000 Filipinos now under arms, and the end of the campaign is believed to be near at hand. The volunteers from Manila are expected home in July.

We need to get ourselves together now and make a long, strong, pull for our State work.

Let us have the best reports at Aberdeen we have ever had.

A new railroad is projected from St. Louis to Memphis and on to New Orleans. It is capitalized at \$5,000,000. All the stock has been taken and the company organized.

The British and American delegates are acting together at The Hague. They want questions of war submitted to arbitration. Other members of this conference seem shy of this question.

Our military forces among the Filipinos think they have command of the situation. They are unwilling to grant an armistice to the insurgents, though they claim they will be able to hold them in check.

The German Baptists have been holding a great Convention at Roanoke, Virginia. It was reported that 20,000 people were in attendance. They discussed mission work at home, and abroad extensively.

Generals Brooke and Gomez have again reached an understanding, which it is thought will be final. In addition to surrendering the Cuban arms to the civil authorities, it is agreed that at a suitable

time these arms shall be turned over to the arsenals at Havana and Santiago. Col. Acea, formerly of Maceo's staff, has surrendered the arms and disbanded his 300 men. The hope is the money will now be distributed.

Dr. J. J. Taylor, of Mobile, Alabama, was called to the first Baptist church Nashville, Tennessee, to succeed Dr. J. B. Hawthorn, but declined the call. Such men as Dr. Taylor are in demand in our Baptist Zion.

In double marriage notice of last issue on first page, the sentence, "Miss Lou Ella Jennings sang one of Beethoven's choice selections," should read, Miss Lou Ella Jennings sang one of *De Koolus*' choice selections. Also Mrs. McGee's initials are B. O. and not "B. D."

Dear Baptist:

I wish I could write you a little love letter, and tell you how happy I feel when I hear from brethren, the contributions of whose churches I report, and your figures and mine and theirs do not agree.

Witness in my last "Some Mission Collections." Hazlehurst is put at \$100.85 instead of \$157.85, and Winona is put down for a liberal contribution at \$36.50 instead of \$136.50, and my, my, what a rampage the types got on in the Holly Springs notice. Is it barely possible that some suspicious brother who knows the amount sent, and sees the amount reported should say, "Humph! well, well! What has he done with the rest of it?"

A. V. ROWS.

We regret exceedingly the errors, particularly in figures. Our absence at the Convention when the proof was read may account for some mistakes, but not all. If Brother Rowe will give us his financial reports in type writer we will be at great pains to try to make it accurate hereafter, for we know how mortifying mistakes of that character are.—[EDITOR.]

We met Hon. Walter Trotter yesterday. He is one of our Stockholders, and a genial good brother. By the way he is to be our next Att'y Gen'l. Those who know him think no more capable man could be found in the State.

## College Tidings.

BY PRESIDENT W. T. LOWREY.

Our Commencement Exercises are to begin Saturday evening, June 24, and close Wednesday, the 28th, at noon. The Commencement sermon is to be preached by Rev. E. B. Miller, of West Point, the missionary sermon by Rev. W. D. Powell, late of Mexico and Cuba. The annual address is to be given by Ex Lieutenant Governor G. D. Shands, Professor of Law in our State University.

MERIDIAN.

I spent the second Sunday in May at Meridian, "The Queen City of the East," preaching in the morning at the First church, in the afternoon at Immanuel, and in the evening at fifteenth Avenue. The First church gave enough to run their subscription to something over \$100, Immanuel had given \$5 and promised more, Fifteenth Avenue subscribed \$20.90, and Pastor Johnson said more would come. In addition to the above my noble friend, C. F. Woods, handed me a little slip saying "the President of Mississippi College may draw on me for \$2 a month till further ordered." I have many warm personal friends in Meridian, and I was much encouraged by my visit.

BRAXTON.

The Collegiate Institute at Braxton is under the management of Messrs Venable and McCullough, two splendid men of our class of '97. They are doing a great work for that promising country. I had about a half acre of people there last Thursday to hear me preach the Commencement sermon, and I hope for a number of boys from that country next session.

MAGNOLIA.

My visit there was for the purpose of preaching the Commencement sermon, at the request of my good friend, Professor W. H. Rowan. But the popular young pastor Rev. Albert R. Bond, invited me to preach in the Baptist church at night, and took a collection for the College. The pastor gave and the members gave, and we ran the list to over \$70, with the hope of more to follow.

Brother Bond and his beaming

young bride have recently come to us from the good old State of Tennessee. The zest with which they are throwing themselves into our Mississippi work is admirable. Let Tennessee send us some more like them.

ALAS! HOW IS IT?

The mails now are scant, the fountains have almost dried up, the brethren have quit sending in! They seem to think that because I lack only \$850.00 of the amount asked for, somebody else will send that. Many churches have done nobly but many have done nothing. I know eighty-five men that ought to send ten apiece, and I know a few churches that could give the \$850.00, and do no more than their duty. Six weeks more! What thou doest, do quickly! Here are a few. God bless the few:

Shiloh church, by Rev. C. A. Loveless, \$7.30; Mrs. Lutie F. Montague, Hattiesburg, \$1.00; White Oak church, by A. C. Lewis, \$1.50; Coffeeville Sunday-School, by Tinley Provine, \$5.00; Mrs. L. A. Whitehead, \$1.00 I work and wait.

"Southern Baptists take their annual meetings seriously, conduct them with distinguished formality and regard for parliamentary rules and put into their work a sobriety and solidity that contrast markedly with the occasionally haphazard and mass-meeting character of northern anniversaries."

The above from *The Standard*, of Chicago, is a high compliment to the way we conduct our meetings. A northern editor who sat at our elbow at Louisville, asked if our Woman's Missionary Union expended their own contributions. We said no, they do all their work through the Convention Boards. He said they are a thousand leagues ahead of the women of the North.

Just as we go to press an article comes from Rev. A. J. Miller, on a "worthy worker," referring to Mrs. Foster, of the Orphanage. We are sorry but it will be compelled to lie over till next week. Meanwhile, let everybody who can do so send to the aid of the orphans.

"The Lord is my shepherd, I shall not want."



## Our Pulpit.

## The Body Dead, But the Spirit Life.

BY D. WINSLOW, D. D.

"And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness."—Rom. viii. 10.

We are in the first clause of this passage, conducted to another and more advanced stage in the spiritual life—the indwelling of Christ, and the great blessing which follows. There are some experimental truths in the Christian faith which, from their overpowering magnitude and sanctity, the timid mind is slow to recognize, and the heart to believe. Of such is the doctrine before us. And yet this truth—the indwelling of Christ—is interwoven with the very texture of the Bible. With what distinctness and emphasis it is declared—"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. xiii. 5.) "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John vi. 56.) "I in them." (John xvii. 23.) What single truth can be more clearly affirmed? That it has been but dimly perceived, and in some cases awfully perverted, is but to assert that to which every truth is exposed. Its greatest abuse has been that which affirmed that the indwelling of Christ is an incorporation, and not a union of Christ and the believer only. So that some, predicated their heresy of this doctrine, have affirmed, "I am Christ." "I am the Holy Ghost!" and thus many have been deluded and drawn away. But the indwelling of Christ in the believer is no more an incorporation union than the land and the sea, or the light and the air, or the soul and the body are an incorporation, or are essentially the same, because they have a union of contact one with the other. And yet the truth for which we stand is a close, personal union. Christ is in the believer, just as the believer is in Christ. We cannot be said to be in the grace of Christ, but we are in Christ himself, as the head of his mystical body. So Christ is in us, not figuratively by his grace, but really by his Spirit. Now, that Christ should thus spiritually dwell in his saints is no wonder, since he received them as a gift, purchased them by his blood, won them by his grace, called them by his Spirit, and is now in heaven preparing

for them an eternal mansion. That he should thus dwell in the hearts of all the regenerate, taking a personal, full, and irrevocable possession of them for himself, is perfectly congruous with all that he has done and still is doing for them.

We now approach a solemn fact asserted in this passage: "The body is dead because of sin." What body is referred to here? Certainly not, as some have supposed, the body of sin. Who can with truth affirm of it that it is dead? The individual who claims as his attainment a state of sinless perfection, an entire victory over the evil propensities and actions of his fallen nature, has yet to learn the alphabet of experimental Christianity. Pride is the baneful root, and a fall is often the fatal consequence of such an error. Oh no! the body of sin yet lives, and dies not but with death itself. We part not with innate and indwelling sin, but with the parting breath of life, and then we part with it forever. But it is the natural body to which the Apostle refers. And what an affecting fact is this! Redeemed by the sacrifice, and inhabited by the Spirit of Christ, though it be, yet this material fabric, this body of our humiliation, tendeth to disease, decay and death; and, sooner or later, wrapped in its shroud, must make its home in the grave and mingle once more with its kindred dust. "The body is dead because of sin." Our redemption by Christ exempts us not from the conflict and the victory of the last enemy. We must confront the grim foe, must succumb to his dreadful power, and wear his pale conquests upon our brow. We must die—are dying men—because of sin. "Death hath passed upon all men, for that all have sinned." And this law remains unrepealed, though Christ has delivered us from the curse. From this humiliating necessity of our nature even the non-condemned find no avenue of escape; from this terrible conflict, no retreat. One event happens to the wicked and the righteous—they both leave the world by the same dismal process of dissolution. But the character of death is essentially changed; and herein lies the great difference. In the one case, death is armed with all its terrors; in the other, it is invested with all its charms—for death has an indescribable charm to the believer in Jesus. Christ did not die to exempt us from the sting of death. If, because of original and indwelling sin in the regenerate, they must taste of death; yet, because of pardoned sin in the regenerate, the "bitterness of death is past." If, because there exists a

virus in the body, the body must dissolve; yet, because there exists an infallible antidote, the redeemed soul does not see death as it passes through the gloomy portal, and melts away into its own light, life and immortality. How changed the character of death! If the body of the redeemed is under the sentence, and has within it the seeds of death, and must be destroyed, yet that death is to him the epoch of glory. It is then that the life within germinates and expands; it is then that he really begins to live. His death is the birthday of his immortality. Thus, in the inventory of the covenant, death ranks amongst the chief of its blessings, and becomes a covenant mercy. "Death is gain." "What!" exclaims the astonished believer, "death a blessing—a covenant blessing! I have been wont to contemplate it as my direst curse, to dread it as my greatest foe." Yes, if death is the sad necessity, it is also the precious privilege of our being. In the case of those who are in Christ Jesus, it is not the execution of a judicial sentence, but the realization of a covenant mercy. And as the Christian marks the symptoms of his approaching and inevitable dissolution—watching the slow but unmistakable advances of the fell destroyer—he can exclaim, as he realizes that there is now no condemnation to them that are in Christ Jesus—

"Come, Death, shake hands,  
I'll kiss thy bands,  
'Tis happiness for me to die.  
What! dost thou think  
That I will shrink?—  
I go to immortality."

"Because of sin." Ah! it is this truth whose dark shadow flits across the brightness of the Christian's condition. To what are all our ailments, calamities, and sorrows traceable, but to sin? And why do we die? "Because of sin." The immediate and proximate causes of death are but secondary agents. Had we not transgressed, we then had not died. Deathlessness would have been our natural and inalienable birthright. And were we more spiritually-minded than we are, while we looked onward with steady faith to a signal and glorious triumph over the King of Terrors, we should blend with the bright anticipation of the coming victory the humbling conviction that we have sinned, and that therefore the body is dead.

"But the Spirit is life because of righteousness." What are we to understand by the term Spirit?

Our reply will at once go to exclude the idea of the Holy Spirit. Of the Third Person or the Holy

Trinity it cannot be of whom the Apostle speaks. The only remaining interpretation, then, is that which restricts its meaning to the spiritual and immortal part of the believer—the regenerated spirit of man, and not the regenerating Spirit of God. If, as we have shown, the first part of the antithesis must be understood of the material frame, the second part must be understood of the spiritual nature, body and soul being placed in direct contrast. The cheering declaration, then of the Apostle is that the spiritual and immortal part of our nature is recovered from the curse, renewed and quickened with a divine and heavenly life. If the body is dead because of sin, the spirit is life because of righteousness. The spirit of life—instinct with a new and deathless principle—because Christ is the righteousness of his people. On the broad basis of God's method of justification our spirit lives. In every point of view, Christ is identified with our spiritual life. We live a life of justification by Christ—a life of holiness from Christ—a life of faith in Christ—and a life of immortality with Christ. Thus, in all its phases, "Christ is our life." O glorious truth! Welcome death—the spirit lives. Welcome the grave—the spirit is beyond it! Death! thou canst but touch the material fabric—the inner life towers above thy reach, hid with Christ in God! Grave! thou canst but imprison the body—the soul is at home with Jesus. I love, not because of any righteousness which I have wrought, but because Christ is my righteousness. I live on account of the Righteous One—I live in the Righteous One—and I shall live forever with the Righteous One. This is the spirit life because of righteousness. Oh, what a glorious immortality unveils to the eye of faith. If through the gloomy portals of death the spirit of the believer must pass, in its transit to eternity, life attends it, and life awaits it, and life crowns it. Animated with a deathless existence, clothed with the robe of a new born immortality, it bursts forth its enthrallment, and, smiling back upon death, speeds its way to glory, honor and endless life. To this life let us look forward. From a life now experienced, let us live for a life so soon to be enjoyed. The body must die. But what of that? the spirit is life. And the life-inspired spirit will come back again, re-enter and re-animate the slumbering dust—and now, remodelled and spiritualized—it will be with Christ and all the saints in the new heaven and the new earth, wherein will dwell righteousness.

## Tidings From The East.

MERIDIAN.

A good meeting, with large revival elements and substantial numerical growth has just closed in our First Church. Thirty or more new members, with near one half of them by experience and baptism makes glad the hearts of that grand old church and their beloved pastor. With the slight exception of perhaps a single afternoon talk, Dr. Venable did all of the preaching himself, which, of course, was up to the regulation measure in all proportions. The meeting was perhaps the demonstration of an exception, and yet one that might be made the general rule, to wit: The pastor conducting throughout, and alone doing the preaching, a successful revival meeting without the aid or direction of an imported revivalist.

This may be explained, however by the fact that every pastor is not a Venable, and every church is not as our old steady going, gospel-fed, perennial growing, First Church. It was emphatically a meeting of a high order, conducted entirely by the pastor and his people.

SHUBUTA.

One of the most refreshing and healthful fifth Sunday meetings was closed at Shubuta, on Sunday night, the 30th of April. A sermon on Christian giving, on Friday night, involving the underlying principles and practical methods and results gave the key note, and seemed to suggest the promise of all that followed—good congregations, and interesting and instructive discussions. The matter of Christian education was strongly presented by Brother J. H. Richardson, in which high ground was taken for the necessity of the incorporation of the religious element in all of our educational processes, and all the talks that followed were of a "filling in" and "clinching the nail" quality, the "long or the short hank," or the indefinite or annual call of pastor, was pretty freely ventilated, and as might be expected, the weight of testimony and argument was on the side of the "long hank," or indefinite call.

Colportage had a fine evening on Saturday night, in which our L. A. D., the "Chronicle" man, was at his best. His speech was greatly evidence as to means, methods, and results, and favorably impressed the large audience.

Brethren David and Ray got in good and telling speeches on the same subject, that of the latter being drawn largely from his experi-

ence on the field, and was filled by many striking and interesting incidents.

A good collection for the work showed the appreciation of the people.

Sunday was a rare day, often as it occurs, and largely because it was filled in with "good works."

The program was, besides the regular Sunday School, a fine chart lecture—indeed a sermon—by Bro. L. A. Dunnean, to the Sunday School and young people, which was packed with solid Bible truth, and strikingly instructive, followed by a thrilling recitation by a little lady, Miss Mary Nell Richardson, on Brother W. H. Patton's ever living theme, Temperance.

It was the story of the catastrophe of a life that went down in the Mealmstrom of the liquor habit, and was most touchingly told.

A sermon on Foreign Missions, which was a literal interpretation of the commission, "Go ye into all the world and preach the gospel to every creature," seemed to reach the people, to which they responded with a very liberal contribution for that work.

Sunday afternoon was given to a Sunday-School mass meeting, which was well reported of by those present, this reporter being off three miles out, at a Mission Sunday-School, with his old army friend, Dr. J. L. Spinks, who is giving largely of his time to religious work, along with his large professional practice. Such men are worthy of double honor, would that we had many more of them.

At night the closing session came with an address on State and Home Missions, showing the distinction, methods of work, and magnifying the importance of each and the relation of both to the more general work.

Brother A. J. Rogers seems to be well into the hearts of his people, and the Shubuta saints have a very promising future before them.

MATRIMONIAL.

Forest recently witnessed another one of those social events we call "marriage in high life," which if different at all was the brightest and best of the whole succession. In point of church decoration, spectacular altar presentation, community *esprit de corps* and high class decorum, Forest is up with, if not ahead of any other metropolis, large or small, known to these presence.

The love match was between Mr. Cowley Pettus, one of Morton's most promising young business men and successful merchants, and Miss Nellie Kirkland, the second daughter of Judge S. H. Kirkland,

one of the leading and successful attorneys of our State, and brother of our Dr. J. R. Kirkland, the nestor of East Mississippi M. Ds. Miss Nellie is one of nature's finest specimens of the *Jenus Feminine Nobility*.

The notable event occurred on the 26th of April, and the happy young couple went the next day to their home at Morton, carrying the best wishes of the entire community of Forest with them.

May their years be many, prosperous, and useful, and may their happiness grow through time into a blessed eternity.

J. A. H.

## Blue Mountain Chow Chow.

BY GUSTO.

To have joy today quit worrying about tomorrow.

The trains that carry folks to heaven have no baggage cars.

The easiest time to quit strong drink is to quit just before taking the first dram.

True religion ought to shine as brightly in the home as it does in the sanctuary, and in the porch, as in the parlor.

True faith has a song to sing even at midnight on a cloudy evening—"Praise God from whom our blessings flow."

A deaf-mute is usually the sprightliest fellow in the crowd; what he knows seems to be right at his fingers' ends.

To say that a man's wife is his "better half," is reducing—in some instances—the poor fellow to a very limited amount of goodness.

If fools were not allowed to vote our political bosses would soon be lanced like other "foul swellings" and go down.

Hope is the "anchor of the soul"—but faith is its cable—an anchor without a cable can never be utilized.—*Selah*.

President Will T. Lowrey, of Mississippi College is here—May 12th, making College girls and "home folks" at Blue Mountain, all glad—not a bit "blue" nor lowly in the least, although it is raining.

Miss Cora West's Senior Elocution Recital—last night—May 11—was elaborate; and highly entertaining to the immense crowd that found seats in the large hall.

It may be that the calendar, in the days of Adam and Methuselah, reckoned—as some teach—a year that was but a month or two in duration; but the idea is scarcely out of the realm of mere conjecture.

The broken heads, injured limbs, and sore bruises of a football match may be indicative of

"refined sport;" but it is paying very dear for the whistle.

If you would pen a welcome line,  
Some truth immortal trace,  
Gather your thoughts and boil them down  
Into the smallest space.

Look after the establishment of a worthy character instead of a great reputation, and then leave its appreciation to others; forgetting not, that much council is secured in its application to every maculate creature—preachers not excepted.

If, as Brother Hargis writes, our Professor A. H. Ellett and Pastor J. T. Horton "captivated the people and the people them," over at Red Banks, there is no love lost; and yet some of us are inclined to be a little jealous, knowing as we do that Brother Horton's head has been turned in that direction for a time.

C. R. Donald, Pachuta, Miss., writes: I recommend Dr. M. A. Simmons' Liver, Medicine to all sufferers from Bad Breath, Tired Feelings, Night Sweats, Back Ache, and all Malarial Disorders. My wife and I used Zeilin's, with no such good results.

## United Society of Christian Endeavor, Annual Convention.

Detroit, Mich., July 5th to 10th, 1899.

For the above occasion all coupon agents of the Mobile & Ohio R. R., Mobile, Ala., to Red Bnd. Ill., inclusive, will sell tickets to Detroit, Mich. and return at rate of one first class limited fare for the round trip, tickets to be sold for trains reaching St. Louis, July 3d to 6th inclusive, limited for return passage to July 15th, 1899, with privilege of extension of limit to not later than August 1st inclusive, by deposit of tickets with joint agent and payment of fee of 50 cents at the time of deposit. For rates, tickets, time and full information apply to any ticket agent of the Mobile & Ohio R. R.

E. E. Poser,  
G. P. A., Mobile, Ala.

July 5.

Humiliating Examinations by physicians are avoided by use of Simmons' Squaw Vine Wine or Tablets, which cure 99 out of every 100 cases of Female Disorders.

## A Teacher.

Of nine years' experience desires position as principal in a good school. Competent, good instructor, good disciplinarian. Endorsed by every school board he has served. Address "B. C." care of THE BAPTIST, Jackson, Miss.

Simmons' Squaw Vine Wine or Tablets soften, relax and expand muscles involved. Decreasing Labor Pains and Shortening Labor.



## Little Folks.

Our Little Folks are still doing nicely. We did not get our \$100.00 for Cuban Missions, but we got enough to pay the Home Mission Board out of debt. Mississippi gave more than ever before to nearly the exact amount that the Little Folks gave. So what you are giving is felt. Let us do nicely again this year.

Sherman, Miss.

Dear Editor:

Seeing my letter in print encouraged me to write again. I enjoy reading the Little Folks' letters so much, always so eager to get THE BAPTIST. I will ask a question: What verse in the Bible has all the alphabets in it but Q and G?

I go to school to the Miss Harnal Institute. My teachers are Prof. D. H. Davis, D. C. Langston, Prof. J. A. Tucker.

I send five cents for the Cuban Missions.

Your friend,

CLAUDE MORGAN.

April 23, 1899.

May 9, 1899.

Dear Brother Searcy:

I am a small boy, live in Iuka, Miss. Remember when you preached here. How we loved to hear you. I go to Sunday School with my little sisters. Mama is a widow. Some one sends her THE BAPTIST. How kind of them, for she loves the paper dearly and reads it to us.

Bro. Harris is our pastor. He is a dear good man. How we all love him.

I send ten cents for Cuban Missions.

Your friend,

BERT GOYER HAMILTON.

Argil, Miss., May 15, 1899.

Dear Editor:

As I saw my last letter in print I will write again.

I will answer Ernest Kolb's question. Noah was the first drunkard. I will ask one: When did Christ begin his ministry, or at what age?

I will close for this time. Inclosed you will find ten cents for Cuban Missions.

By your friend,

RUTH CHAPMAN.

Dear Editor:

Mama asks THE BAPTIST and we like to read it, especially the Little Folks page.

We will answer Beulah Smith's question. The word eternity is found in Isaiah liii. 15.

We will ask one: What is the meaning of the word selah used in Psalms so much? We also enclose ten cents each for Cuban Missions.

We are twin sisters,  
HALLIE AND CALLIE BATSON.  
Perkinston, Miss.

Crystal Springs, Miss.,  
May 17, 1899.

Dear Dr. Searcy:

I want to help the Cuban Missions, so I thought I would write and send five cents. I am a little girl just seven years old and I saw in THE BAPTIST where two little girls said they had forty-five first-cousins and wanted to know who could beat that. I have sixty-five first-cousins and will like to know who can beat that?

Your little friend,

JIMMIE DYE HAILEY.

Eastabouche, Miss, May 15, '99.

Dear Bro. Searcy:

I am a little girl eight years old. I go to Sunday school. Mrs. Salmon is my teacher. Mr. R. Dozett is our Superintendent.

Find enclosed five cents for Cuban Missions.

Your little friend,

CLARA HOWARD BAYLIS.

Dear Dr. Searcy:

I thought I would write you a letter and see if you would put it in THE BAPTIST. I am thirteen years old. I want to help the Cubans. Find enclosed 10 cents. I have eighty-three first cousins.

Eternity is found but once in the Bible—Isaiah, 57th chapter, 15th verse.

I will answer Ira F. Kolb's question. He saw a picture of Peter walking on the water to Jesus, and asks, "Why did he begin to sink?" Just read a portion of the 14th chapter of Matthew, and you will find out why he began to sink.

Your friend,

RUTH NEAL PIERCE.

Crystal Springs, Miss., May 15, '99.

Eastabouche, Miss., May 15, '99.

Dear Bro. Searcy:

I am a little girl nine years old. Grandma takes THE BAPTIST, and I like to read the little folks' letters. I go to school. Our school will close in June. I have a little sister and brother. We go to Sunday school every Sunday. I am a niece of Rev. W. A. McComb. Grandma and I are going to visit Uncle Willie at Crystal Springs, Miss. Find enclosed five cents for Cuban missions.

With good wishes to THE BAPTIST and its many readers,

Your little friend,

WILLIE MAY BAYLIS.

Dear Dr. Searcy:

I am a little girl nine years old. I have three little brothers. I have no sisters, though. Mama takes THE BAPTIST, and I like to read it and the little letters, so I thought I would write one, so I send for Cuban mission. My papa is a merchant. I will close now.

Your friend,

SUSIE GATHINGS.

Prairie Station, Miss.

## A New Building.

Dear Dr. Searcy:

I have been thinking for some time that I would write you a little news from my field of labor, but neglected it.

We are just entering into the work of building a nice brick house of worship here at Tupelo. We have been needing it for years but have not been able to build such an one as we need in a place like this. Neither are we now able, but the necessity is upon us. The first contract is for \$4,250, which does not include any furniture nor the windows. We have about \$3,000 subscribed. Trusting in the Lord and a willingness to do more we believe he will give us success.

I came here under the State Mission Board several years since. The Lord has blessed us. His people have done well. I am living in a nice comfortable house which has been built since I have been here. Notwithstanding the heavy burden they are assuming they most kindly and nobly, with the assistance of Bro. J. A. King of Egypt, furnished my fare to the Convention. May God bless them and help me to be a better pastor as long as I shall be with them.

Any help any one may feel inclined to give towards lifting our burden will be most thankfully received and appreciated. We are now meeting in the court house. The old church is torn down and moved away. Sand and stone have been put upon the ground and brick is being made and burnt.

I am preaching at a mission station (Prairie) where there are a few Baptists. We intended to organize a church there at the last appointment but rain prevented. They are getting up money as fast as they can and desire to build this summer. I also preach out west of Hebron on Saturday nights, once a month in the school house and they are trying to raise money to build a more commodious house in which to worship.

With all of this I fear it will cut off to some extent our mission contributions. Though I desire to do what I can for that great work for

which the churches were established—to give the gospel to the world.

I must tell what this noble Christian young farmer, J. R. Gregory did at my last appointment at Ballardville. He took me around the house and asked me if I would send a contribution to Foreign Missions for him. I informed him that I would be glad to do so. He then handed me \$20.28. In surprise I asked him if this was his individual contribution. He said that it was, and my heart went up in humble gratitude to God when he added, "I want to say to you that this is some of the fruit of your preaching out here." May his like be greatly multiplied. I am sure God has and will continue to bless Bro. "Jim" Gregory.

I would like to tell my impressions of the great Convention, also of my trip to the Mammoth Cave, but forego lest I weary you.

May the Lord direct you in your labors to give us a good paper.

Truly yours,

S. G. COOPER.

## United Society of Christian Endeavor, Annual Convention.

DETROIT, MICH., JULY 5th-10th, 1899.

For the above occasion all coupon agents of the Mobile and Ohio R. R., Mobile, Alabama, to Red Bud, Illinois, inclusive, will sell tickets to Detroit, Michigan and return, at rate of one first class limited fare for the round trip, tickets to be sold for trains reaching St. Louis July 3rd to 6th, inclusive, limited for return passage to July 15th, 1899, with privilege of extension of limit to not later than August 1st, inclusive, by deposit of ticket with joint agent and payment of fare of fifty cents at the time of deposit.

Any Ticket Agent Mobile and Ohio R. R. till July 15.

## Nobles Of The Mystic Shrine, Imperial Council.

BUFFALO, N. Y., JUNE 14th, AND 15th, 1899.

For the above occasion coupon agents of the Mobile and Ohio R. R., Mobile, Alabama, to Red Bud Illinois, inclusive, will sell tickets to Buffalo, N. Y. and return, at rate of one first class limited fare for the round trip, tickets to be sold for trains reaching St. Louis June 12th and 13th, limited for return passage to, and including June 17th, 1899.

Any Ticket Agent Mobile and Ohio R. R. till June 17.

## SUNDAY SCHOOLS.

Lesson For June 4, 1899.

BY W. F. YARBOROUGH.

CHRIST CRUCIFIED—John 19:17-30.  
Motto Text: "The Son of God who loved me and gave himself for me."—Galatians 3:20.

The lesson should be studied in the light of the parallel accounts—Matthew 27:31-66, Mark 15:20-47, Luke 23:26-56. The order of events was about as follows:

1. Led to Golgotha. 2. Crucified between the robbers. 3. The superscription affixed by Pilate. 4. Care for his mother. 5. Reviled by many, including one of the robbers. 6. Conversion of the other robber. 7. Darkness falls over the land. 8. His death accompanied by strange events.

Those crucified often lingered two or three days, but Jesus must have died within six hours after being nailed to the cross. The evangelists accord him with seven sayings during this time. They seem to have been uttered in the following order:

1. Luke 23:34, 2. John 19:26, 27, 3. Luke 13:43, 4. Matthew 27:47, 5. John 19:28, 6. John 19:30, 7. Luke 23:46.

## THE CROSS.

As soon as Pilate delivered the prisoner the Jews took him in hand and hurried him away to the place of execution, he bearing his own cross. Though the record does not say so, we are warranted in believing that Jesus was physically unable to bear the cross the entire distance, for they impressed Simon, a Cyrenian, and laid the cross on him. They soon reached the place, Golgotha, (Latin Calvary) meaning a skull, which likely got its name from being a skull shaped knoll. Explorers locate the site on the northern extension of the Temple hill, which it is claimed resembles a skull with a great eyeless socket. Moreover the place fulfils all the conditions, and we are certain that it was not inside the city.—Heb. 13:12, John 19:20, as indicated by the "Church of the Holy Sepulchre."

Reaching the place Jesus was nailed to the cross, and on either side was crucified a robber or malefactor. At whose instigation this was done we know not, but we do know that therein the Scripture was fulfilled which says, "He was numbered with the transgressors." Possibly such an arrangement was

intended to place his crime(?) on a par with the worst outlaws, while his position between them would attract attention to him as preeminent in crime.

## THE INSCRIPTION.

It now came Pilate's turn to get revenge for being forced to sentence Jesus against his will. He knew how it would sting the Jews to represent the despised Nazarene before the world as their king. So he wrote the inscription "Jesus the Nazarene, the King of the Jews," in Hebrew, in Latin, in Greek, and placed it on the cross as the "titulus" which was often so placed in execution of criminals to indicate the crime for which they suffered. When the chief priest besought him to change it to "He said I am King of the Jews," Pilate was implacable. Beyond the reach of personal danger he was unyielding and self-willed, flinging his authority into their face. This incident is a striking illustration of the character of the procurator as set forth by Josephus and Philo.

The three languages in which the inscription was written represented the national, the official and the common tongues.

"These three languages gathered up the results of the religious, the social, the intellectual preparation for Christ, and in each witness was given to his office."

## THE SOLDIERS.

The actual work of execution was done by Roman soldiers. There were doubtless four of these soldiers. The outer garment, a loose fitting robe, could be easily divided. Not so the inner close-fitting tunic. John must have watched the proceedings noting every word with interest, for he narrates circumstantially what the others state in a general way. He adds that it was all done that the Scripture might be fulfilled and quotes in substance Psalm 23:18. Thus it is shown that even the rough Roman soldiery were only an instrument in the execution of God's purpose, though in proceeding as free agents they were ignorant of the unseen Hand that was directing their course. How marvelously does God cause even the wrath of man to praise him!

## THE REQUEST.

Others besides the soldiers were standing by. With their manifestations of "sinful selfishness" there was coupled the ministry of "waiting love." Some of the followers of the Crucified drew nearer the cross than others. Among "the disciple whom Jesus loved," and three or four women Mary, and his mother, was one of them. Amid

the intensity of his suffering he remembers her and commits her to the beloved John as a mother for him to care for. If Jesus' brethren were the sons of Joseph by a former marriage and John was son to Mary's sister then he was more closely connected by ties of blood to Jesus and Mary than were his brethren. This accounts for what has been considered by some a difficulty. No doubt John performed to the end of her life his duty to his new charge. This little incident opens wide a window through which we can see the filial spirit and ineffable tenderness of our Lord.

## THE END.

Towards the middle of the afternoon the consummation of Calvary's tragedy drew near. All things were now in the final act of fulfillment, and that all Scripture might be fulfilled there came the burning thirst which caused the sufferer to cry out, and which brought the sponge filled with vinegar. This seems closely followed by that triumphant exclamation "It is finished." The cup had been drained to its dregs and the atonement had been made. The intensity of the suffering, physical and mental, can never be measured here. As we study the transaction let us remember that it was for us that he endured the cross, not only for us, but in our stead.

"Yea, once Immanuel's orphaned cry, his universe hath shaken,  
It went up single, echol'd, 'My God, I am forsaken,  
It went up from the Holy's lips amid his lost creation  
That of the first, no son should use those words of desolation."

## Revival News.

For eight days the word of God was clearly and forcibly proclaimed by Bro. H. P. Hurt, the consecrated young bishop of Kosciusko Baptist church. The Holy Spirit honored the word and God's people were revived and strengthened, two professed conversion and three united by letter. The church was never in better condition and we are encouraged to undertake greater things for the Master. Our church and all Christians in the town will remember with joy Bro. Hurt and his good wife, and we extend them a hearty invitation to come again.

Yours in Christ,

G. B. BUTLER.

Lexington, Miss.

## Married.

At the residence of the bride's mother, in Clinton, Mississippi, on

May 10 inst., Miss Frankie Tatom, to Elder J. P. Williams, of Silver Creek, Mississippi, S. M. Ellis officiating, assisted by President W. T. Lowrey.

The occasion was altogether delightful, and this worthy and noble man of God bears away from our midst one of the finest among Christian women, fitted in every way to sustain the marital relation in the home of the preacher.

May God make each one of these dear souls a blessing to the other.

S. M. E.

## To The Former Pupils of Blue Mountain Female College.

Our annual Educational Sight-seeing Tours have been of great pleasure and profit to many of you. This summer we go to the Rocky Mountains. All former pupils of our school are invited to join us. If interested, write for full information.

We are pleased to state that this has been the most prosperous session in our history. We have enrolled our usual local patronage and one hundred and ninety one boarding pupils.

Very truly,

LOWERY & BERRY, Proprietors.  
Blue Mountain, Miss., May 14, '99.

Dr. T. T. Eaton, the distinguished editor of the Western Recorder has been pastor of the Baptist church at 4th and Walnut Street, Louisville, Kentucky, for eighteen years. It seems that he must do two men's work, and yet it seems to be well done.

## MOBILE &amp; OHIO R. R.

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## Baptist Directory.

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A. H. Longino, Vice-President, Greenville.  
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Rev. T. J. Bailey, Recording Secretary, Jackson.  
Rev. L. Foster, Corresponding Secretary, Jackson.  
Rev. A. Miller, Statistical Secretary, Yrebo City.  
W. T. Catliff, Treasurer, Raymond.

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Rev. A. W. Rowe, D. D., Corresponding Secretary, Winona.  
Rev. T. J. Bailey, Treasurer, Jackson.

Rev. J. Pace, Vice-President of Foreign Mission Board for Mississippi, Hazlehurst, Mississippi.  
Rev. T. J. Bailey, Vice-President of the Home Mission Board for Mississippi, Jackson, Mississippi.

Capt. J. Buck, vice-President of the Sunday-School Board for Mississippi, Jackson, Mississippi.

## TRUSTEES, MISSISSIPPI COLLEGE.

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## PREMIUMS.

Until further notice, we offer THE BAPTIST one year and Mississippi Baptist Preachers, by Rev. L. S. Foster, for \$2.50 in advance. This is a valuable book for Mississippi Baptists and will sell for \$2.25.

Also THE BAPTIST and Orphanage Gen for \$2.00 in advance.

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## The Baptist Center.

Puckett, May 15, 1899.

Bro. Searcy:

I have been thinking for some time that perhaps a few words from these parts would be relished by at least some who are familiar with the work in Rankin, Smith and Simpson counties. As yet we have seen almost nothing from this great Baptist center in THE BAPTIST. Of course this is not your fault.

Well, the Baptists in the territory mentioned, are many. Fully three-fourths are of our order and much of the material wealth of the country is in the hands of our people. Nearly all of our church houses are new, well equipped and paid for. We also have an excellent corps of native preachers. Every pastor I now remember, with two or three exceptions are preaching to the people with whom he was born and raised. I mention this as a matter of fact and not for the purpose of criticising imported preachers. I doubt if there is another instance in the State where three counties claim 25 native pastors, all actively engaged in the work. We have W. P. Chapman with his four splendid churches, wielding his mighty influence as he goes for the furtherance of the cause, whose constancy and prudence any man might well envy. And there is T. J. Miley. I feel safe in saying that he is one of the hardest workers in the State. Sound in doctrine and strong in the presentation of the truth. D. J. Miley, young as he is, is taking strong hold upon the people everywhere. The scholarly L. S. Terry could fill any pulpit in the State with credit. He is holding the fort well among his people. Wayne Sutton and J. R. Johnston occupy west Rankin. Both men are strong in the confidence of their people. There is not a man in the State that could supplant either one of them in their work (if he would). Then comes Smith and Simpson preachers, which I would like to mention personally, but cannot in this letter, more than to say that they are the most self-sacrificing set of men I ever knew. The spirit of missions, which is the life of every church is being diffused among our churches, but after all the good things that we have, it is only putting it mildly to say, that many, many of our people are religious dwarfs and some of our churches non-active.

Will close by saying that the writer is occupying his field as usual and the work going along fairly well, all things considered.

THE BAPTIST is all that we could expect as a paper. We commend it to all our people.

Yours in the work,  
W. A. BOONE.

Pimp's, Bulls, and other Humors appear when the blood gets impure. The best remedy is Dr. M. A. Simmons Liver Medicine.

## A Preacher Left at Home.

Dear Dr. Searcy:

Allow me space in your valuable paper to say that my wife joins me in gratitude to Brethren T. J. Bailey, S. L. Hearn, W. F. Yarborough and others for favors shown her en route to Louisville and return. These favors will be long remembered by us and highly appreciated.

W. H. H. FANCHER AND WIFE.

P. S.—A word to my brethren in the ministry:

Dear Brethren—If you wish to know just how much your wife is worth to you, send her to the Southern Baptist Convention next year. You stay at home, keep the children, milk the cow, do the churning, cooking, washing dishes, sweep the floor, make the beds; in fact, do your wife's work for a couple of weeks, and you will be convinced that she is not only a source of comfort and helpfulness, but an indispensable necessity, and thrice deserves all the love, sympathy and help you can give her. If you don't believe it, try it and be convinced. If you should try it and succeed pretty well, please give us an article in THE BAPTIST on the best method of keeping up with the dish cloth. If in your experience you find it in your pants pocket occasionally, don't become alarmed; it is not an exception to the rule, when men learn from experience what our wives and daughters have to do.

Yours in sympathy with the preacher whose wife is on a visit,  
W. H. H. FANCHER.

Send to Aug. C. Freitag, Optician and Pharmacist, 826 and 828, Canal street, New Orleans, for anything in his line. We specially commend his spectacles from personal test.

You cannot accomplish any work or business unless you feel well. If you feel "Used Up—Tired Out," take Dr. M. A. Simmons Liver Medicine.

We will pay a salary of \$15 per week and expenses for a man with rig to introduce our Poultry Mixture in the country. Only good hustlers wanted. Reference. Address, with stamp, Eureka Mfg. Co., 502 Mo. Ave., East St. Louis, Ill.

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For indigestion, sick and nervous headache.

For sleeplessness, nervousness, and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1 bottles at all druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

## AT THE CAPITOL.

I am in my seventy third year, and for fifty years I have been a great sufferer from indigestion, constipation, and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED.  
Door-keeper Georgia State Senate, State Capitol, Atlanta, Ga.

MOZLEY'S LEMON ELIXIR is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

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MOZLEY'S LEMON HOT DROPS. Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable. 25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga.

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Bearing-Down Pains indicate Displacement of Womb. Curable quickly by using Simmons Squaw Vine Wine or Tablets.

## Explanatory.

I would like to call attention to an article published in the Times-Democrat of May 12th, 1899, in which it says, "there is now greater danger of a split in the Southern Baptist Church than at any time in the history of the controversy caused by the action of the Rev. W. H. Whitsitt, D. D." etc.

Surely this is a revelation to the Baptists in the South. We did not know that there was such a church in all the world as the "Baptist Church South."

We have heard of a Methodist Society South which split off from the Northern Methodist Society when the Union was threatened with dissolution. We are also aware of the fact that the Baptist Convention might divide over the question but it is only the Convention.

The world seems slow to learn that there is a vast difference between a convention and a church.

Now for the benefit of those who may be as ignorant on the question as the Times-Democrat reporter I would like to state that a church is composed of individual members and the church appoints delegates who meet with delegates appointed by other churches and organize themselves into what we have been pleased to call an association. Let it be understood that an association is not a church but only parts of churches, and also that an association has no authority, as some would have it, over any church nor can an association or convention settle any difficulty which may arise in any church represented in those bodies.

The limit of the power of an association is to withdraw fellowship from a church which is in disorder and that is done by refusing a seat to her delegates.

Now there is a number of associations organized over the State and each association appoints delegates to meet and constitute a State Convention, then each State Convention appoints delegates to meet and constitute a Southern Baptist Convention and not a "Southern Baptist Church."

There is no such thing in existence as a Baptist Association, Baptist State Convention nor Southern Baptist Convention except while they are in session, hence the necessity of annual organization. This being true the church would not exist only when the Southern Baptist Convention convened. A little Baptist church composed of members living in the interior country, however poor, obscure or ignorant, has more

power than all the conventions and associations in the world combined.

These bodies are creatures of the churches. We have no Bishop, Pope nor Prelate, Dignitary nor Abbot who may or can say to all, or even one, go and he goeth. The decision of a, not the, church is res adjudicata. Christ is our great Head and we are all brethren.

W. S. ROGERS.

Crystal Springs, Miss., May 16, '99.

Health, Strength and Nerve Force follow the use of Dr. M. A. Simmons Liver Medicine, which insures good Digestion and Assimilation.

## Notice, School Trustees.

If you desire the services of an active young teacher for high school work, and the services of his sister, who, in addition to being a successful teacher, is an excellent musician, you might do well to address me.

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WILSON H. P. SMITH.  
Grenada, Miss.

m 18-4t

If "Out of Sorts", Cross and Peevish, take Dr. M. A. Simmons Liver Medicine. Cheerfulness will return and life acquires new zest.

Southern Students' Conference

AND YOUNG WOMEN'S CONVENTION, ASHEVILLE, N. C., JUNE 16-27.

For above occasion Queen and Crescent route offers for sale on June 13th, 14th, 15th and 16th round trip tickets to Asheville at rate of one first-class limited fare for the round trip. Final limit to return June 30th, 1899.

R. W. BONDS,  
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Annual Meeting South-Eastern Tariff Association.

Old Point Comfort, Va., May 24, '99.

For above meeting Queen and Crescent Route will sell on May 20, 21, 22, and 23, round trip tickets to Old Point Comfort, Virginia at rate of one first-class limited fare for the round trip, final limit fifteen days from date of sale.

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## School Notice.

Many pupils work their way in Students' Institute, Bolands, Miss. Send stamp for particulars. Special terms to pupils entering before June, 1899.

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JACKSON, MISSISSIPPI.

PRICE: PER ANNUM ..... \$2 00  
T. J. BARRY, BUSINESS MANAGER.

J. B. SEARCY, - - - - - EDITOR  
T. J. BARRY, BUSINESS MANAGER.

Entered at Post Office at Jackson, Miss.,  
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Obituary notices of 100 words inserted free of all over that amount will be charged one cent per word.

Persons sending in obituaries, must either send the cash, or state plainly to whom we are to look for the money.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to the Mississippi Baptist Publishing Company, Jackson, Miss.

Manuscripts to be printed, must be written on the side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## Announcements.

Owing to the fact that the quarantine last fall prevented the meeting of some Associations, and to the further fact that several met during the quarantine, when it was impossible for representatives of THE BAPTIST to be present, we failed to get a good deal of money which otherwise would have come into our hands. We are now in need of money, and trust that those who have not sent in their subscriptions, will do so at once. Will not the pastors help by calling the attention of their congregations to this matter? We have decided to make the following propositions:

1. Any one not a subscriber sending us one dollar will receive THE BAPTIST from the time the one dollar is received till January 1, 1900.
2. If any one indebted to us, will count four cents per week, from the time to which the paper is paid, as shown by the figures on the margin, till the time you send us the money, and to this amount add one dollar, we will credit you till January 1, 1900.

## EDITORIAL.

## Love vs. Force.

"The Kingdoms of Caesar, Alexander, Charlemagne and Napoleon Bonaparte, are creations of force and crumble with time, but Christ Jesus' Empire was founded on love, and today millions would die for him."—Napoleon.

These words are said to have been uttered by the great French General while he was in exile on the island of St. Helena. They declare a great truth, worthy of the giant mind of their author.

Men can be massed and held together for a time by force, but it is impossible to make such a government adhesive. It is only a question of time when it will fall to pieces with its own weight. Caesar, Alexander, Cromwell and Napoleon all demonstrated this fact. They were all great Generals, and had strong armies, but the governments they established by force have long since crumbled into dust. The power they used to bind and hold, was force not love.

In marked contrast with these great earthly governments, Jesus Christ established his Kingdom through the power of love. He did not peremptorily bid men obey him as "King of Kings and Lord of Lords," but he kindly said to his disciples, "If ye love me keep my commandments," and "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love."

The adhesive power of love—like a great suspension bridge is more clearly manifest, the greater the strain put upon it. Love is the cardinal attribute of God. "God is love," and the more we love the more closely we are bound to God, and the better we are prepared to do his service. We are in no danger of loving too much. Lord Bacon has said, "Angels fell by striving to be like God in power, Adam by striving to be like God in knowledge, but neither angels nor men ever transgressed or shall transgress by striving to be like God in love." Love begets love. "We love God because he first loved us," and his Kingdom, based on love cannot be moved, but will abide forever.

## Queries.

- 1st. Is it good Baptist phraseology to say "The Baptist church,"

in speaking of Baptists in the aggregate?

2d. What do you think Baptist preachers usually mean when they use the term "The church of Christ?" Do they mean the aggregated membership of all the Baptist churches, or the aggregated membership of all the various denominations, or do they mean all converted persons whether in or out of any church? A preacher ought to mean something when he talks and talk just what he means.

T. J. MOORE.

Carthage, May 18, '99.

1st. No. And no well informed Baptist does it. Pedobaptists sometimes so speak because of their parochial or provincial church ideas.

2d. They may refer to "the church of Christ" as an institution. So Paul wrote to Timothy when he said, "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." Church here, is the concept, and is true of any church of Christ in any age. The aggregate of all religious denominations is something unknown to the scriptures, for they do not provide for various denominations. All the redeemed is denominated "the church." See Eph. 5, 25, 26, 27.

Ex-Governor W. J. Northen by special request delivered an address last Monday before the Congregational Club at Boston, Massachusetts, on "The Negro at the South."

It was a masterly presentation of that intricate subject. He opened with a review of the Slave Trade, and showed that Massachusetts, rather than Georgia, was responsible for the negro on American soil. That negro labor was not profitable at the North, hence they sold their slaves to the South, where such labor was remunerative. That coming to the South had proved a great blessing to the negro race. That there was an affection between the negro and his master that people at the North could not appreciate. That the negroes deserved high praise for their fidelity to their masters and the folks at home during the Civil War.

That it was only when designing politicians had put the ballot into untutored negroes' hands and taught them always to vote against their employers and former masters, that they succeeded in turning the negroes against the Southern people.

That negroes are an inferior race

and can never rule white people. That mobs are wrong, but that the North is responsible for them. The address was an eye opener.

## NEWS AND NOTES.

It is said the father of the great C. H. Spurgeon and Rev. James Spurgeon is still living.

There are 583 islands in the Philippine group, embracing an area of 137,057 square miles.

The S. C. Bell Co., of Hillboro, Ohio, manufactures bells that sell. See their notice in another column.

General Egan has been expelled from the Loyal Legion of the District of Columbia for his vile language respecting Gen. Miles.

Dr. A. A. Kendrick, of St. Louis has been called to the deanship of the theological department of Shurtleff College. He is an Alien Immersionist.

We are sorry to note the death of Professor J. W. Conger's little son, Jack. Our earnest sympathy and prayers are with the bereaved father and mother.

The plague in India rushes right on in its destruction. Out of 6,095 there were 5,086 deaths. We have never had anything in this country half so much to be dreaded.

We attended the anniversary of the Hermetian Society at Clinton, last Saturday night, and was much pleased with the speeches of the young men and the music of the young ladies. We will not tell who excelled.

Sid Williams has just held a great meeting with Fred Hale's church at Owensboro, Kentucky, at the close of which he raised \$10,000 to pay off all indebtedness of the church, pay for seats and carpet, and still money left. Sid is a wonder.

Last Sabbath we preached at Edwards, morning and night, for Pastor Low, who was at Ellisville helping Pastor Bowen in a protracted meeting. We enjoyed our stay at the comfortable home of Col. W. A. Montgomery, whose candidacy for the governorship of the State does not keep him from attending the services of his church and taking part in the same

We have three Baptist men in the field for Governor, either of whom would make a good one.

Dr. Lyman Abbott thinks the Apostolic churches practiced immersion, but that is no reason why we should. Here is what he says.

"We are to find the best methods of church administration that we can find. Did the apostolic church baptize men by immersion? I rather think so; but it does not follow that in a country of blizzards we must always baptize people by immersion. The method of administering a rite that was good for a tropical country, and with garments easily laid aside, may not be the best in our time."

A clergyman was very anxious to introduce some hymn book into the church, and arranged with his clerk that the latter was to give out the notice immediately after the sermon. The clerk, however, had a notice of his own in reference to the baptism of infants to give out; accordingly, at the close of the sermon he arose and announced that "All those who have children whom they wish to have baptized please send in their names at once to the clerk." The clergyman who was steepe deaf, assumed that the clerk was giving out the hymn book notice, and immediately rose and said, "And I should say, for the benefit of those who haven't any, that they may be obtained of the vestry any day from 3 to 4 o'clock; the ordinary little ones at one shilling each, and special ones with red backs at one shilling and four pence."—*Sovereign Visitor*.

Rev. B. F. Fickett in *Zion's Herald*, says: "I cannot conceive how a Christian minister can think he has done his duty by his flock unless he has urged upon them the necessity of taking and reading their church paper, in order that they may be intelligent members of the church to which they belong."

It is our pastors would act on this suggestion they might greatly aid their churches and their paper.

The recent session of the Southern Baptist Convention affords food for pleasant reflections. Though this is purely a voluntary organization, without any clerical dignitaries to direct its affairs, or any ecclesiastical bands to bind it together. Yet every department of its work is manned by wise and discreet men and the unity of brotherhood is the unity of love for the Master and his cause among men. Whoever

thinks that this organization is not strong does not understand its wonderful cohesiveness.

Young Peoples' Foreign Missions, Home Missions, Sunday School work, Woman's work, and Ministerial Education, make this Convention a necessity for Southern Baptists.

In addition to the 70,000 acres of land advertised in this paper by Brother L. E. Hall, of Hattiesburg, he will sell very valuable property in the rapidly growing city of Gulf Port, on easy terms. Arrange to visit him, and see the property for yourself.

A Christian boy was praying. His petition consisted of one sentence, and became so importunate that it was readily overheard. The prayer, repeated over and over again, was: "O God, make me real! O God, make me real!" This prayer, reported by the *Sunday Companion*, ought to be repeated again and again by all of us. We need to be "real." Real Christians. Real workers for God.

## From The Field.

I might have added in my epistle of the 18th that I have had the good will and pleasure to visit Grenada of late, 12th, and found the people getting along nicely there.

I didn't meet the pastor of the first Baptist church, as he was away at the Southern Baptist Convention.

I found Brother J. W. Lee, the esteemed pastor of the Emanuel church, and he reported getting along nicely in his church.

I saw a few Baptists during my short stay there, and found many friends and subscribers to THE BAPTIST, and added some more to the list.

I had the good fortune of falling among the Baptists at Coffeeville, last Sunday, 14th, and preaching for Brother M. V. Noffsinger, who was away at Louisville, Kentucky. This is a delightful town and pastor and people wedded to each other.

I found several in love with THE BAPTIST here, and others put themselves in an attitude to be.

From thence I came to Water Valley, and of course, they too, had sent their pastor to the Blue Grass region on a vacation, and so I didn't have the pleasure of meeting him either, but found that he had been putting in some good words for THE BAPTIST, as several made me glad by being glad to pay for THE BAPTIST, both as old and new subscribers.

I called at Torrance, Mississippi, and to my delight had the good pleasure of writing several receipts for THE BAPTIST there.

I am thankful to the people for their kind words and good deeds shown me while in their midst, and expect to make a visit in many places soon, of which, you can give a notice in THE BAPTIST of my territory, and that they needn't be surprised to see me coming at any time.

God bless you, etc.

A. C. BALL.

## National Baptist Societies' Anniversaries.

SAN FRANCISCO, CAL., MAY 26 30 '99.

For the above occasion all coupon agents of the Mobile and Ohio R. R., Mobile, Ala., to Red Bad, Illinois, inclusive, will sell tickets to San Francisco, California and return, at rate of one lowest first class fare for the round trip, on May 14th, 15th, 16th, and 17th, going limit May 25th, final return limit July 15th, 1899.

Any Ticket Agent Mobile and Ohio R. R.

## Summer Resorts.

Many delightful summer resorts are situated on and reached via the Southern Railway. Whether one desires the sea side or the mountain, the fashionable hotels or country homes, they can be reached via this magnificent highway of travel.

Asheville, N. C., Hot Springs, N. C., Roan Mountain, Tenn., and the mountain resorts of East Tennessee and Western North Carolina—"The Land of the Sky." Tate Springs, Tenn., Olive Springs, Tenn., Lookout Mountain, Tenn., Monte Sano, Huntsville, Ala., Lithia Springs, Ga., and various Virginia Springs, also the seashore resorts are reached by the Southern Railway on convenient schedules and very low rates.

"Homes and Resorts," descriptive of nearly one thousand summer resorts, hotels and boarding houses, including information regarding rates for board at the different places and railroad rates to reach them.

Write to C. A. Benscoter, Assistant General Passenger Agent, Southern Railway, Chattanooga, Tennessee, for a copy of this folder. till sept 15

## Coffeeville Meeting.

Coffeeville church held her annual series of meetings the last of April, including the fifth Sabbath, and it was "a refreshing from the presence of the Lord."

The Christian part of the community enjoyed it as a spiritual feast.

The visible results were not large. There were three additions to the church, and several others left inquiring the way.

Brother Bacon, of Oxford, did the preaching, and my people were delighted with his manner of presenting the truth. Having been a lawyer once, he applies the same methods in treating the subject in hand—systematic, direct, concise, and conclusive. Quick to begin, quick into the merits of his text, and quick to close. No affectation, no whine in the tone of his voice, no high pressure, except in the force of truth.

Pastor and people will be glad to have him come again.

M. V. N.

## Mississippi Baptist State Convention.

Committee on entertainment met at 8 o'clock a. m., May 22nd, 1899, when the following was ordered printed in THE BAPTIST, at Jackson, Miss., and the Mississippi Baptist to copy.

1st. That the committee are now ready to receive names of delegates to Mississippi Baptist State Convention to be held with Aberdeen Baptist church, Aberdeen, Miss., July 5th to 10th, 1899.

2d. That regular authorized delegates only, will be entertained. And only those who notify the committee according to advertisement, this includes duly accredited delegates to the Ladies meetings.

3d. Entertainment promised only from 5th to 10th of July.

4th. No assignments promised later than the first of July.

5th. Reduced rates at Hotels and Boarding Houses will be advertised later for the accommodation of any wishing to attend who are not delegates.

Delegates having been assigned and afterward find they cannot attend, will confer a great favor by promptly notifying the committee.

All communications to be addressed to,

A. J. BROWN,  
Sec'y of Committee,  
Aberdeen, Miss.  
J. N. McMILLIN, Chairman.  
May 25 51

Rev. W. C. Friley is pastor at Mexia, Texas, on a salary of \$1,200 a year, and a home furnished. That is the way they treat our Mississippi boys abroad, and yet we need them at home, and we are glad to see them coming back. Could not some good church capture Friley.



## Temperance.

Our friends all over the State will rejoice with us that we are not to have a return of the saloons again to Jackson. The Lord evidently heard the prayers of His people. Our great work now is to drive the "tiger men" from their hiding places. This we can do by eternal vigilance. The good people of the city are bound together in a "Law and Order League," by which they will assist faithful officers in the discharge of their duty or impeach unfaithful ones.

### Sayings.

Drink, the dynamite of modern civilization.—Hon. John D. Long.  
Grape juice has killed more than grape shot.—C. H. Spurgeon.

Drink, the only terrible enemy England has to fear.—Prince Leopold.

I never use it; I am more afraid of it than of Yankee bullets.—Gen. Stonewall Jackson.

Men need no stimulant. It is something I am persuaded, they can get along without.—Gen. Robert E. Lee.

Beer is a far more dangerous enemy to Germany than the armies of France.—Von Moltke.

Experience has taught the Russian military authorities that spirit is inimical to the strength and the power of endurance of the Russian soldier.—Prof. James Miller.

People say that ardent spirits keep the cold out. I say, they let it in. For seamen have been in the cold more than I have, and I know that spirits do harm.—Capt. Perry.

Would all the officers unite in setting the soldiers an example of total abstinence from intoxicating drinks, it would be equal to an addition of 10,000 men to the armies of the United States.—Gen. George B. McClellan.

On reviewing the records of soldiers' offenses, all, practically, have their origin in drunkenness. Of 18,000 men under my command in India, the total abstainers had no crimes. The temperance men had practically none. The whole body of crime was among non-abstainers.—Field Marshal Paul Napier.

In the performance of our duty, we have been deeply impressed with the fact that four-fifths if not nine-tenths of the six thousand paupers and criminals which fill our public institutions are in their present sad and deplorable condi-

tion through the influence of intoxicating liquors. If we look beyond these institutions to determine the cost of the liquor traffic to this city; if we estimate the increase of the police force necessary to meet its requirements, the degradation emanating from the infamous pest houses which it sustains, the idleness which it fosters, the wealth which it squanders and destroys, the poverty and disgrace which it entails, the burdens and expenses which it lays upon our courts of justice; and if we add to these the perpetual support of so large a number of paupers and criminals—the loss we suffer is incalculable.—Grand Jury of Philadelphia.

During a temperance campaign a lawyer was discussing very learnedly the clauses of the proposed temperance law. An old farmer who had been listening attentively shut his knife with a snap, and said: "I don't know nuthin' about the law, but I've got seven good reasons for votin' for it." "What are they asked the lawyer. And the grim old farmer responded: "Four sons and three daughters."

### The Pistol and the Bottle.

Look on this picture, and then on that. Which is the greater enemy of mankind? The highwayman takes your money. The rum-seller takes both money and life; nay, more, he takes reputation, character, happiness, and family. He destroys his victim by long-continued and most horrible tortures. We are told that the rum-seller is doing a "respectable business," and should be "let alone;" but this is the teaching of false guides—blind leaders of the blind. His business has not one redeeming feature. Dr. Lyman Beecher, thirty years ago, said: "I defy any one to show that rum-sellers are not murderers." Senator Morrill, of Maine, in the United States Senate, said: "The liquor traffic is the gigantic crime of crimes in this age, and particularly in this country."

The traffic should be exterminated root and branch. It should be placed under the ban of prohibition by legislative enactment. Every Christian citizen is called upon by his love to God, his country, and his fellow-man, to do all he can, by the use of the ballot, and in any other way, to rid this country of the foul blot now resting upon it by reason of the legalized and licensed traffic in intoxicating drink. Which will you license? The highwayman or the rum-seller?

## Obituaries.

### Mrs. S. A. Barlow,

Wife of N. C. Barlow and sister of Elder E. P. Douglass, was April 1st, 1899, called from her home in Lincoln county, Miss., to her inheritance with saints in light. Aged 50 years and 5 days.

For thirty-five years she lived a happy useful Christian. She was many years a devoted member of Mount Zion church. She was a loving wife and mother, an ideal Christian. Her pastor found in her a true friend and faithful helper.

The Lord comfort her devoted husband, children and friends. Long may her pious life and Godly counsel live with her loved ones.

"God be with you till we meet again"  
J. J. GREEN.

### In Memoriam.

Whereas, in his all-wise providence it hath pleased our Heavenly Father to call from this earthly labors, our brother, F. G. Marble, who has been connected with this Sabbath-School, either as pupil, teacher, or officer, since its organization in 1866.

Resolved, that in the death of Brother Marble, we, the members of Poplar Grove Sunday-School have lost an earnest and faithful officer and co-worker, the children a wise counselor, the church a pious and devoted member, and this community a useful citizen.

That we bow in submission and faith to the will of God, knowing that all things work together for good to those that love him.

That we tender our sympathy and condolence to his bereaved wife and relatives.

That these resolutions be spread on our minute book, and a copy be sent to his wife, and to THE BAPTIST for publication.

C. F. EDWARDS,  
EDGAR EDWARDS,  
Committee.

Rodney, Miss., Apr. 16

### J. T. Moore

The following resolutions were adopted by the First Street Church of Osyka, in memory of J. T. Moore:

Whereas, The great God has seen fit to remove from us our most worthy citizen and much-esteemed brother, J. T. Moore; therefore,

Resolved, 1st. As a father and husband he was fond and loving.

2d. As a social companion he was a blessing to his neighborhood.

3d. As a Sunday school worker he was faithful.

4th. That this church tender its sympathy to his family in this time of great sorrow.

5th. That we request the publication of these resolutions in the county papers and THE BAPTIST.

S. A. OTT,  
B. P. OWEN,  
WALTER TATE,  
Committee.

### Mrs. Savannah Huff Chapman.

Mrs. Savannah Huff Chapman, wife of Rev. J. A. Chapman, was born October 26, 1874. Died April 29, 1899. She was therefore 24 years, 6 months and 3 days old. She was converted when quite young and was baptized into the fellowship of Antioch church, where she lived a consis-

tant Christian life, and in the hour of death spoke tenderly of the Savior and his promises to her.

The brief life that she lived was as high perfection as is common for mortals to live in this world. She was a devoted wife, an affectionate mother, a good neighbor, and a true friend. She leaves behind her a husband, two small children and a host of relatives and friends to mourn her early departure.

### Mrs. Maggie J. Powell.

Miss Maggie J. Powell, wife of W. H. Powell and daughter of P. and S. J. Mason of Zero, Miss., died at her home in Choctaw county, Ala., April 10th, 1899, aged 28 years, 6 months and 20 days.

She was baptized into the fellowship of Mt. Horeb Baptist church by W. S. Culpepper, in September 1884, in her 14th year, married June 25, 1896, to W. H. Powell, and by a life of Christian devotion proved the sincerity of her faith in Christ and endeared her to the hearts of all who knew her. She lived a life worthy of example of all young Christians.

In her home and the home of her parents also in the community, she is greatly missed, for her genial temper and happy disposition made her the partner of all our joys and cares.

Why God plucked this young flower so soon is not ours to know, though we know that God doeth all things right.

Maggie leaves a kind husband and one child (little Preston), father and mother, brothers and sisters, and many relatives and friends to mourn her death, but our loss is her gain.

Maggie is not dead, but sleepeth. She has only passed over the river and is resting under the shade.

Dear Maggie is gone from this bleak shore, Where pain and sorrow is no more, There's no more weeping, no more sighing, No more suffering, no more dying.

But in that blissful home above She rests and sings redeeming love, Then loved one wait, it will not be long, Till you can join her in that song.

J. D. STONE.

### A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL,  
Sole Manufacturer, P. O. Box 218, Waco, Texas.

For sale by all druggists.

READ THIS.

Jackson, Miss., Feb. 17, 1899.

I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

G. W. WILLIAMS,  
Ass't Chief Police.

Feb. 25-12m.

## BELLS

Send Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Millersburg.

## HALF RATES

THE ILLINOIS CENTRAL RAILROAD will sell round-trip tickets for the meetings named below at ONE FARE on dates named. If you contemplate a trip to either point, write for particulars.

### GRAND LODGE ELKS.

St. Louis, Mo., June 18, 19 and 20. Good to return by June 29, 1899.

### CHRISTIAN ENDEAVOR.

DETROIT, MICH., July 3, 4 and 5. Good to return by July 20, with an extension to August 15, 1899.

### EPWORTH LEAGUE.

INDIANAPOLIS, IND., July 18 and 19. Good until July 26 for return, with extension to August 20, 1899.

### GERMAN BAPTIST BROTHERN.

ROANOKE, VA., May 17-22. Good for return May 26, 1899.

### GENERAL ASSEMBLY PRESBYTERIAN CHURCH.

RICHMOND, VA., May 16-17. Good for return by June 3, 1899.

### INTERNATIONAL CONVENTION.

Y. M. C. A.

GRAND RAPIDS, MICH., May 22, 23, 24. Good for return until May 31, 1899.

Y. W. C. A.

ASHEVILLE, N. C., June 13-16. Good for return until June 30, 1899.

### CUMBERLAND PRESBYTERIAN GENERAL ASSEMBLY.

DENVER, COLO., May 14, 15, 16. Good to return by June 15, at one fare plus \$2.

NATIONAL EDUCATIONAL ASSOCIATION.

LOS ANGELES, CAL., June 25 to July 8, inclusive. One fare plus \$2 by direct routes; by additional fee can go one route, returning another.

A special party for most of these meetings is being organized, and will be personally conducted.

Summer excursion tickets will be sold from June 1 to September 30, good to return until October 31, at special rates.

L. F. MONTGOMERY, T. P. A.,  
Jackson, Miss.  
till July 20

### State Prohibition.

To the Editor of THE BAPTIST:

I think the time has come, if it will ever come, when our State Legislature should be urged to pass an Act prohibiting the sale of intoxicating liquors within the State. So long as there is a possibility of reviving the liquor traffic in any dry county, liquor men will be working with a view to that end. Blind tigers will be encouraged by them always, because they wish to make prohibition appear obnoxious and manufacture arguments against it.

There is an element constantly keeping before the public the argument(?) that "blind tigerism" is worse than the open saloon.

If an Act is passed prohibiting the sale of "liquor" in the State, I believe it would then be easier to break up the unlawful sale of alcoholic liquors. We have waited I think long enough for this, and it should be demanded, and demanded now. When that is done then let all influence and force be concentrated against "blind tigers." If such an Act cannot be had, then

appeal to the Legislature to pass an Act prohibiting the sale of liquor within five miles of the city of Jackson.

The people of Mississippi have a right to demand this, because an overwhelming majority of the people have spoken against the liquor traffic at the ballot box, and their capitol is located at that place.

Reforms never go backward, and if the people of Mississippi expect to make progress in the matter of prohibition they should take another step forward.

J. R. SAMPLE

Summit, Miss.

### A Good Meeting.

Dear Baptist:

The past two weeks have been joyous for our church in Sardis, as well as for other Christians of our town.

In response to an invitation from our pastor, Bro. P. I. Lipsey came and helped in a meeting of days, preaching the truth as it is in Jesus so clearly and forcibly that Christians were strengthened, the church built up and seed sown that will yet bear fruit.

Not many were added to our number, yet the Lord heard and hearkened, and eternity alone will reveal the amount of good done in our midst.

Bro. Lipsey in an earnest, forcible manner, gave us the old old story over and over again, and each time it seemed the very best. Truly it was a feast of good things. One could not listen to the gracious words which fell from his lips, and those of Bro. Lomax, without being drawn nearer to the foot of the cross.

May heaven's choicest blessings, temporal and spiritual, be showered upon both our pastor and Bro. Lipsey.

Mrs. J. O. ASKEW.

Sardis, Miss., May 11, '99.

### To the Former Pupils of Blue Mountain College.

Our Annual Educational Sight-seeing Tours have been of great pleasure and profit to many of you. This summer we go to the Rocky Mountains. All former pupils of our school are invited to join us. If interested, write for full information.

We are pleased to state that this has been the most prosperous session in our history. We have enrolled our usual local patronage and 191 boarding pupils.

Very truly,

LOWRY & BERRY,  
Proprietors.

Blue Mountain, May 13, '99.

## The Monarch of Strength is



# LION COFFEE.

(ABSOLUTELY PURE.)

Its strength comes from its purity. It is all pure coffee, freshly roasted, and is sold only in one-pound sealed packages. Each package will make 40 cups. The package is sealed at the Mills so that the aroma is never weakened. It has a delicious flavor. Incomparable strength. It is a luxury within the reach of all.

Insist on "Lion" Coffee  
Never ground nor sold in bulk.  
None Genuine without Lion's head.

## If your Grocer

does not have Lion Coffee in his store, send us his name and address that we may place it on sale there. Do not accept any substitutes.  
WOOLSON SPICE CO., Toledo, Ohio.

## HARRIS' Practical Business College.

GUARANTEES POSITIONS UNDER REASONABLE CONDITIONS

A high grade college, located at the capital of the State. VERY, VERY THOROUGH and COMPREHENSIVE courses in PRACTICAL Book keeping, Shorthand and Telegraphy. Expenses EXTREMELY MODERATE. Don't think because the terms are low that it is inferior work. It is VERY, VERY THOROUGH and is on a parity with these hard times. One free scholarship to every county or parish in the U. S. For BEAUTIFUL catalogue giving full information, address  
N. J. HARRIS, President,  
JACKSON, MISS.

## Salesmen Wanted BIG PAY



WE WANT 20,000 Applications in the next 30 days from Business Men. Professional Men, and all other Men of known integrity and ability to act as our representatives in selling our

## READY-TO-WEAR CLOTHING.

WHEN we say our Ready-to-Wear Clothing, we mean Tailor made Clothing, but ready to put on. We make the suits by the thousands, and save the consumer at least fifty per cent. our samples in connection with the line they are handling, and sell more goods than they are now selling. For the reason our Clothing is equal in Finish, Fit and Quality of Cloth and

OUR PRICES ARE ABOUT ONE HALF.

We have been making Clothing for the past twenty-five years, and know just what the trade demands. Our book of samples is 10x12, samples, 55c each, which makes a good sized sample.

PRICES TO YOU: Suits, \$5.75 to \$14.00; Overcoats, \$4.50 to \$12.00; Pants, \$1.00 to \$3.75.

We make you net prices. You get your profit over and above our prices. The book of samples costs no considerable money, and that reason we require a deposit of One Dollar on the book. SEND NO MONEY NOW. Make Application To-Day and we will send the book to your nearest Express office where you can examine it, and if in your opinion you can make money from it, pay the agent \$1.00 and express charges. When you send us in five suit orders we will refund your deposit. Address,

WORKBROS., Wholesale Clothiers, 248 FIFTH AVE., CHICAGO, ILL.

### Married.

At Mt. Gilead Baptist church, twelve miles from Meridian, Mississippi, on the evening of April 26th, 1899, Mr. Walter D. McBride and Miss Mamie L. Pigford.

The ceremony which made them man and wife, was pronounced by Rev. G. C. Johnson, in the presence of a large audience.

An elegant reception at the home of the bride's parents, was then enjoyed by the bridal party, relatives and intimate friends.

### Married.

The Fifteenth Avenue Baptist church, Meridian, Mississippi, was beautifully decorated on the evening of May 3rd, 1899, and well filled with anxious friends to witness the marriage of Mr. Elbert M. Culpepper, and Miss Carrie B. Giles, both of Meridian, Mississippi. The ceremony was performed by the pastor, Rev. G. C. Johnson.

10,000 people visited the gunboat Nashville while in St. Louis.



## WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,  
JACKSON, MISS.

## Woman's Missionary Union.

The eleventh anniversary of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, met Friday, May the 12th, 9:30 A. M. at Broadway Baptist church, Louisville, Kentucky.

The President being absent, the meeting was called together by Sister

Opening exercises by Mrs. J. H. Eager, Kentucky. Address of welcome by Mrs. C. H. Jones, of Kentucky. Response by Mrs. W. C. Gold, of Tennessee.

After the regular routine of business, recommendations were read from the Foreign Mission Board. Dr. Wingham addressed the Union, and answered some questions asked by different sisters.

Three interesting papers were read, telling of the great work of Dr. M. Yates, Dr. R. H. Graves and Miss L. Moon are doing in China.

## SATURDAY 9:30 A. M.

Devotional exercises conducted by Miss M. A. Leavering, Maryland.

Reading and correcting minutes. Digest of State reports read and adopted.

After reading of recommendations of Sunday School Board, addresses and questions answered by Dr. J. A. Frost, Secretary. Executive Committee recommendations read, discussed and adopted. Collection, prayer service.

Recommendations of Home Board. Address and questions answered by Dr. Tichenor, Secretary. Discussion and adoption of recommendations of Home Mission Board.

Closing exercises by Mrs. Phillips, of Tennessee. 12:30 adjourned.

## SUNDAY.

Reports from those who are in the field were made, and the whole session was given over to hearing of the reports and work of the missionary as discussed by missionaries themselves.

A collection of about \$400 was taken, and deep interest, amounting almost to enthusiasm, was displayed by the large audience present.

The devotional exercises were in charge of Mrs. L. H. Mellen, of Alabama, who read in full the ninety-fifth and hundred and fifth Psalms. Mrs. J. L. Burnham, of

Missouri, assisted Mrs. Mellen in these exercises.

Miss Anita Muldoon then, sung with exquisite effect, "How Long, Oh Lord, Wilt Thou Forget?"

The Rev. J. O'Halloran, who was to have spoken on the subject of Cuba, was absent, and Miss Molly McMinn's address on China was made the first on the program.

## MISS MCMINN TALKS OF CHINA.

Miss McMinn has for the past ten years been a missionary in the Kwang Si district of Southern China. Within that time, four stations have been established, and over 200 converts made. Much of the work is done on the river boats, the people of this class being much easier to reach and more susceptible to the teachings of the gospel than the other natives.

At the close of Miss McMinn's address, the Rev. James Wilbur, Baltimore, presented the claims of Mr. and Mrs. B. G. Maynard, missionaries to Japan. Mr. Wilbur was associated with the Rev. Allen Tupper in the publication of "Around the World with Eyes Wide Open," in which is chronicled the experiences of Mr. Wilbur and Mr. Tupper in their world's tour. It was on this tour that Mr. Wilbur met Mr. and Mrs. Maynard, and so much impressed was he with their zeal and earnestness that he has undertaken to raise money sufficient to build them a home.

Mrs. Wilbur's desire is to raise \$2,500, and \$300 of this amount was collected yesterday afternoon.

## WORK IN INDIAN TERRITORY.

The mission outlook in the Indian Territory from a Baptist standpoint was treated of by Mrs. W. H. Kuykendall, of Georgia. She told how meetings were held in a general association tent, such as Sam Jones is now making use of at Brook and Breckinridge streets and how the people attend from miles around and camp out during the entire series of services. Many of the missionaries in the territory are forced to live in dugout in order to get at that particular class of the population that are accessible in no other way.

## JAPAN'S SOCIAL SETTLEMENT.

Mrs. E. W. Walne, of Mississippi, made a report of her work in Japan, which she said was largely conducted along the lines of settlement work in this country and England. One of the encouraging features of the work was the fact that the Japanese women, after conversion, entered intelligently into this method of work and proved themselves most efficient

helpers in the uplifting of their race.

Mrs. Walne spoke of three prevailing religions of the country, Shintoism, Buddhism and Confucianism. "To the strength of Shintoism," said Mrs. Walne, "is due the superior position occupied by the Japanese women over her sister of China, as one of the deities worshipped by the Shintoists is a woman."

At the close of Mrs. Walne's address, Misses Alice, Elizabeth and Harriet Eager, daughters of Dr. Eager, who, at one time was missionary to Italy, appeared in native dress and sang several airs in Italian. Miss Margaret Buhlmaier of Baltimore, then told of work among the foreign population and how the incoming immigrant ships were met by members of the Society with tracts and Bibles. These were given to the immigrants, lodging-houses were found in respectable parts of the town and the foreigners were aided in securing tickets to their various places of destination.

All of the missionaries present then took position in front of the chancel and each member of the large audience present went forward and taking their hands, wished them Godspeed in their work. With this ceremony the exercises closed.

## MONDAY.

Opening exercises, led by Mrs. W. R. Woods, of Mississippi. Without going through the regular routine, we would say Monday closed one of the best sessions in the history of the Woman's Missionary Union. We give below the recommendations as adopted from each of the Boards. We hope that Mrs. W. R. Woods will tell our readers of a new organization of the Secretaries of the States.

## RECEIPTS AND EXPENDITURES.

Three distinctive features characterize W. M. U. First, it handles no money, all contributions being sent direct to the Boards; second, its officers receive no salaries; third, its expenses are paid jointly by the Boards.

The receipts of the year just closed are \$64,112.73. Contributed to Home Board, \$36,696.73; Foreign Board, \$24,152.92; Sunday School Board, \$3,263.08. Since the organization of W. M. U., eleven years ago, \$532,971.96 has been reported.

The total expenses for the year are \$2,071.33, of which the Home Board paid \$850.00, the Foreign Board \$1,027.38 (Christmas offering, \$177.38), and the Sunday

School Board \$200.00. The Home Board furnishes all literature used during the week of self denial.

Good seed has been sown in various places among Germans, Mexicans, French, Chinese and Italians. Faithfully have many continued their labors, with quiet confidence in God's power to bring forth fruit. It was found impossible to keep up work among the Germans in Washington, but the Corresponding Secretary visited that city and laid the interest of the 15,000 Germans on the hearts of the women. Miss M. Buhlmaier, missionary of the Home Board in Baltimore, was quite sick during the past winter. Earnest workers from English-speaking churches partly relieved her mind of anxiety by assuming responsibility for the German Industrial Schools.

The appropriateness of beginning the new year with a week of prayer was appreciated. For the helpfulness of societies, a program adapted to every day of the week was prepared and distributed with the Christmas literature. The total expense incurred was \$177.38. As returns are frequently made through State Treasurers, accurate results are difficult to obtain. Amount reported was \$4,493.37.

As Woman's Missionary Union is auxiliary to Southern Baptist Convention, and carries on its work in co-operation with the Boards of the Convention, the following recommendations from the Home, Foreign and Sunday School Boards and the Executive Committee, W. M. U., were presented and adopted:

## FOREIGN BOARD.

1. We recommend that the Sisters continue in the earnest efforts which they have been making to get special gifts in what is known as the "Christmas Offering" for the work in China. Last year was by far the best in the results that we have ever had in that country, and the work seems to be opening up as never before.

2. We commend the efforts which have been made to bring the children of the missionaries and the children in the home land into closer contact. We recommend that the Woman's Missionary Union continue to train and develop the young people in their bands and societies, and that they try to get the children to raise \$4,000 for Foreign Missions the coming year.

3. We believe great good has been done through the "Missionary Day" exercises, by training the children of the Sabbath schools in the knowledge of our Mission work, and also in the grace of giving. We again ask the Sisters to assist

our Sunday School Board in preparing the programs for that day, and also in getting the same before our people.

4. We consider our Foreign Mission Journal a great factor for giving information and awakening interest in Foreign Mission work. The women of our churches have aided very much in getting subscribers for the Journal. We ask that they make special efforts this year to get the people to take the Journal. We also ask that they distribute tracts in reference to our Foreign work.

5. The Board requests that the sisters throughout our Convention endeavor to raise enough to pay the expenses of all of our female workers in the Foreign field. Quite a number of women have been appointed during the past year, our force having been increased. We therefore ask that the Sisters raise, this Convention year, including all of their gifts, \$30,000.

## HOME BOARD.

The Home Mission Board is grateful for the interest evinced in its work by the women of our Southern churches as shown by the continued and increasing contributions. The work of the Board is expanding in every direction and the means required to meet the obligations resting upon it is increasing every year.

1. The Board respectfully requests that if it be possible the \$15,000 asked in cash be increased to \$20,000.

2. The growing interest in the Week of Prayer and Self Denial is very gratifying. We trust our Sisters will continue it for years to come.

3. Our Foreign Population is multiplying, not only in numbers but in the opportunities it affords for missionary work, and to it is now added the inhabitants of Cuba who are so graciously receiving the Gospel.

Let not the supplies for our frontier missionaries be forgotten. These generous offerings have accomplished great good in the past and furnish a field where much needed and helpful work can be done.

5. Religious work among our Colored People is still required, and will continue to be until all the tribes of Africa shall receive through their influence and ours, the glad tidings of salvation.

6. It is pleasing to know that Our Home Field is enlarging its circulation, and is a most efficient agent in our work. We will be greatly gratified if our women's Societies will aid in introducing it into more of our churches.

Children's Day, in June, was inaugurated last year as a means of interesting the children in this

## SUNDAY-SCHOOL BOARD.

The past year has shown great advancement along all lines in the work of the Sunday-School Board. The Board is very grateful in its acknowledgment for the effective service of the W. M. U., in helping to carry forward this work, and respectfully requests help for the coming year, in the prosecution of its work.

1. Help in the periodical department, by inducing Sunday-Schools to use the periodicals. Use your influence with the pastors of the churches and with superintendents and secretaries in the schools. Much may be done to persuade them to use these periodicals, and to make their orders directly from Nashville.

2. Helping the Bible department, by emphasizing Children's Day, the second Sunday in June. Programs prepared by the Woman's Missionary Union will be published by the Sunday School Board and furnished free. We earnestly ask of the Woman's Missionary Union their vigorous support of this part of our work, as has been done heretofore under former recommendations, by inducing Woman's Mission Societies and others in the churches and Sunday-schools to make contributions to the Bible Fund, and so increasing the receipts of the Board and enlarging the power of making distribution for of the Word of God.

3. Missionary Day in the Sunday-schools is for the last Sunday in September. Programs are also furnished for exercises appropriate to that day, but all money sent to the Board is forwarded to the Home and Foreign Boards. The help of the women is very desirable in this service, and can do much to make it effective.

4. Boxes of clothing for Sunday-school missionaries have been greatly increased during the past year, and is a very delightful service in many ways. We hope to see this work increased even more during the coming year.

5. Helping in the Home Department. This is a powerful means for inducing home study of the Word of God. The Board is desirous of having it introduced into many of our churches, both in the country and in the city.

In general. The W. M. U. can be very effective in opening the way for the Sunday-school Board to find a place in our churches and Sunday schools, and so greatly increase its power for usefulness.

Children's Day, in June, was inaugurated last year as a means of interesting the children in this

very important work. At the request of the Sunday-school Board, W. M. U. prepared a program specially adapted to the subject, conveying the idea of the Bible as a Star. Another program has been prepared for the coming June.

## A Happy Pastor.

Dear Baptist:

I am the oldest baby-mother has, living or dead; and, as a matter of fact, always had to wait till the last—about the dining-room—and my, my, how hungry! could just simply clean up the scraps.

Well, every other good brother has had something to say about the paper and also his field of labor and good folks, and I have been waiting until I am hungry enough to write! To say good things about the paper, to me, would be praising one of the family—for the paper has been for more than twenty years. The paper, like one of the family, needs apparel, nourishment and education. It is the property of every Baptist family in the State, and, as Baptists, we ought not let the tax of indifference sell it out from under us and be deprived of its glorious messages every week. Its news is newsworthy and new with every mission it makes, and he who with indifference misses it certainly rests on, "Where ignorance is bliss, 'tis folly to be wise."

Well, Brother Editor, if there is a pastor in the State who can say good things about his flock, I am he. I am happily domiciled in the town of Leland, on the Valley railroad—no mean place for culture and benevolence. I give half of my time here, and have some of the choice spirits of the State for membership. With such men as Dr. W. T. Stovall and J. B. Collier for deacons, most any pastor could take courage and be happy in his work.

We have given \$50 for Home and Foreign Missions and the College and want to reach high-water mark for State Missions, as the State Board has done so much for the Delta.

I give one-fourth time to Arcola. Though weak in number, yet when it comes to giving to the Lord's work you feel like there is a power behind the throne. To mention J. R. Coleman and W. J. Reid would make Bro. S. M. Ellis smile.

Jones Bayor comes next, but not least nor last. About ten miles from the railroad, yet it is a strong church, with more members than Leland and Arcola together. My second service there we took up a collection of \$40, with ten more to follow, to make Dr. Lowery laugh

for the College. My churches have given about \$140, and expect to double it. On about 100 members to do that! I am happy in my work.

As I am giving Leland half of my time, and live among them, I want to give some specials. We had a good day last Sunday, taking the Supper. Congregation was better than any since I came. Our Ladies' Aid Society is a fine band of women and doing a noble work. They are going to paint the church right away, having the money in the treasury; and, more than that, they are going to build their pastor a home, with the help of the church.

Cochran, Nelson and Hughes would not live with these people is the reason why they are doing more for me than for them.

Brother Editor, those swampy preachers are as shy as deer. I have not seen but one since I have been here, and it took something next to his heart, of course, to bring him—a marriage. You can guess him. Now let me tell you about the marriage and I'll quit. Wednesday, May 10, at 8 p.m., was the day, and a double marriage—the first in the history of our town. Mr. William Klingman and Miss Clemmie Turner; Mr. J. W. Thompson and Miss Idella Long were the parties. Mr. Klingman is the genial-spirited bookkeeper of McGee, Dean & Co., of Leland. Miss Clemmie, whose heart Mr. Klingman won, is the lovely daughter of Leland's leading physician, Dr. E. F. Turner. Mr. Thompson is one of our bright young merchants and played a fast hand to win his prize. Miss Idella is the charming daughter of Dr. Long, of Elizabeth, one and a half miles from Leland. Both of these young ladies are the sweet-spirited granddaughters of Dr. W. T. Stovall, of our town. When I say Miss Lou Ella Jennings decorated the church and presided at the organ, you will say, "Well done." Little Misses Grace Turner and Johnnie Long were the flower girls. Mr. Freeman and Dr. Klingman were the ushers, and knew how to seat the people. The scene was beautiful.

W. H. WILLIAMS,  
Leland, Miss.

Dear Mrs. Searcy:

The following were not reported in my quarterly report.

## YAZOO ASSOCIATION.

Winona church—Ministerial Education, \$2.50; Home uses, 39.35; Home Missions, 7.45; Total, \$54.30

## UNION ASSOCIATION.

Union Church—Ministerial Education, \$2.50; Home uses, 2.05; Total, \$4.55.

Mrs. Wm. R. Woods,  
Sec'y Central Committee.



## HOME READING.

Let pray.

God with thee everywhere,  
To voice to thee thy soul's desire,  
To bid fast grow and hope aspire,  
Amid the silences to speak—  
Of hope when troubled strength when weak  
For burden shrink, mists disappear,  
Flowers life, and skies are blue and clear,  
And glory lights up care.

Through prayer.

Take peace.

To sleep when joys increase;  
She will lead on to tranquil ways,  
Her gentle love will bless thy days;  
She, when through leaves the sunshine  
gleams,  
Will give thee rest by gentle streams,  
Will guide thee to the paths of light,  
Will sing sweet songs to thee at night,  
Will make all discords cease.

Take Peace.

Let Trust.

God's presence'er thou must,  
For Trust will teach thee how to trace  
The love of thy brother's face;  
Trust will lead thee to the best  
In shower and sun, in work or rest.  
When thou art sad, and fain to weep,  
Kind Trust will kiss thee into sleep.  
To keep thee wise and just.

Take Trust.

Take Love.

All other friends above,  
For love will change the darkest day  
To summer noon and flower-filled way;  
And love is more than crowns or gold  
To gladden hearts of young and old,  
And whose walks with Love beside,  
On lonely shore, by swelling tide,  
Finds earth like heaven above.

Take Love.

—MAGNAN FARNINGHAM

## Hand-Picked Fruit.

Dr. W. H. Smith, of Columbus, Ga., while conducting a revival meeting at Dr. Eager's church, in one of his Bible readings said: "I believe hand-picked fruit is the best fruit. It will keep longer, bear shipping to a greater distance, and decay less than the fruit that is thrashed off the trees in great quantities." This illustration was to teach the great duty of personal work in saving souls. Great Pentecostal revivals, he thought, were passed, and the time had come for a hand-to-hand conflict in the rescuing of souls from ruin. We were impressed with the suggestive idea of "hand-picked fruit"—that which is gently and carefully plucked from the tree—that which is secured for service. This thought opened to our mind personal work in bringing souls to Christ. Whose duty is it? Is it alone the preacher's or deacons? Certainly not. It devolves upon every Christian to go work in the Lord's vineyard. We believe that the great apathy and want of activity and success in

our churches is because members have come to the conclusion that they have nothing to do in going out after dying souls and striving to bring them to Christ. We would have Christians emulate the example of Andrew, who, when he found the Lord Jesus, went immediately in search of his own brother Simon Peter, told him about the finding, and then brought him to Christ. No doubt Andrew took him by the hand, and perhaps put his arm around his neck, and as they went toward Jesus he told Peter how happy he felt. So soon as Jesus found Philip and bestowed upon him the joys of salvation, Philip went in search of Nathaniel and told him of Jesus. Nathaniel was skeptical, and asked, "Can any good thing come out of Nazareth?" Listen how Philip replied: "Come and see." Philip had tasted, he knew, and all that was needed was simply to get Nathaniel to Jesus. And in this day that is all that is needed in order to fasten the mind on Jesus; get the sinner to thinking, and then point him to Jesus.

These two illustrations forcefully present to every Christian his work in the bringing of souls to Christ. No one is exempt from this duty. As the Lord has rescued us, so ought we to labor in rescuing others. We cannot forgive sins, we cannot save, but we can strive to bring the lost into touch—loving touch—with our Savior. Remember how the people, when they heard that Peter was to pass by, brought all manner of sick folk and laid them along on the sidewalks of the streets, that perchance as Peter passed his shadow might fall on their loved ones and they should be healed. Bringing them to Jesus! What a privilege, and yet so many people stand back and do nothing along this line. O for more love for the lost soul—for more personal work, more prayers for sinners. The worth of a soul, who can value it? "He first findeth his own brother." Andrew began at home. How natural, and yet the loved ones at home are neglected. Let us as Christians no longer hesitate to go out after souls, and strive to bring them to Jesus. Let our work be not confined to revival meetings alone, but let us at all times strive to save the lost so far as God gives us power. —Alabama Baptist.

## Young Men and Marriage.

At a dinner party in an Eastern city, a learned doctor of divinity was seated beside a plain, but earnest, woman. She was delighted to find herself next to so good and

able a man, and she determined to seize the opportunity to ask his aid in unraveling certain knotty questions.

They fell into a conversation, and soon discovered a common interest. Each of them had a grown-up son in his early twenties. Both young men were scholars, college-bred, and apparently somewhat similar in temperament. In relation to these sons, the doctor and the mother discussed the relative claims of business and the professions, the advantages and disadvantages of college training, and the culture afforded by travel. She found him able to throw new light on many phases of these subjects, but at length a point was broached upon which the accomplished clergyman seemed not to have reflected so much as herself. He remarked: "My son is settled in life now, with a fair income, and I wish he would begin to think of getting married; but he doesn't seem to."

"Haven't you ever talked with him about it?" she asked.

"N-no. I don't think I ever have. Still, now that you speak of it, I believe I did once allude to the matter. I told him that, if he ever married, I hoped he would choose a religious girl."

"How does it happen that you have never said more than that? Don't you consider it rather the most important earthly concern?"

"Certainly. If a man marries a good wife, his happiness is almost assured. If he marries a bad one, his life will be a hell on earth." (These were the learned doctor's exact words, uttered with profound and solemn emphasis.)

"And yet you have never talked with him on this most momentous subject?"

"N-no—I can't say that I have. Probably I ought to have done it; but it seems to be a rather delicate matter, and possibly it might direct the mind to things that are not profitable. Have you ever talked with your boy about it?"

"Oh, many times; for it seemed to me that its importance dwarfed everything else."

"What did you say?"

The plain woman was embarrassed to find herself thus called out, but she did not flinch. "Oh, I never said much at any one time," she said; "but I often remarked to my boy: 'When you have a home of your own, you will see that it is necessary to manage thus or so.' Or, when he was a child, I would say: 'What would you do with your little boy, if he acted in that way? You will, I hope, have little boys of your own some day. They may disobey you, just as you have dis-

obeyed me. What should you think would be the best way to cure them of this fault?' Thus his mind has always taken it for granted, in a perfectly wholesome way, that he would some day marry and have a home of his own. I have a horror of those selfishachelors, such as now infest every large city—living luxuriously on an income which would entail self-denial on their part if shared with a wife and family. Such men I consider a menace to our civilization," went on the mother, earnestly. "In Christian homes alone lies the safety of our institutions. Girls cannot be taught this matter so implicitly, for they must wait to be asked before they can set up such a home. But the boy should early be accustomed to look forward to establishing a home of his own, just as soon as he can get the means to support it. In many ways such an anticipation will steady and help him. Then, when I have seen some rude and boisterous, or silly, wasp-waisted girl, I have said: 'Poor girl! She will make some home very unhappy some time. Some young man will be taken in, perhaps, by her pretty face, and she will manage to hide her worst faults from him until after she is married; but she will never make a good wife and she will never bring up children well.' When a friend of ours was deserted by his perverse and frivolous wife, for whom he had done everything in his power, I seized the opportunity to draw one of my little morals. I said: 'Poor Mr. A! When he married that pale, pretty, spoiled girl I felt afraid that he was risking his happiness. She had no religion and no convictions, one way or another. She has neglected her husband and her home, and made herself ridiculous by talking far and wide about her fancied troubles, which have been, so far as I can see, no more than most people have, unless they are those that she has brought on herself. She has broken a good husband's heart. I hope you will never get deceived by such a creature. It would ruin your life.' So, though I have very seldom spoken with him directly on the subject of marriage, he has been thoroughly instructed regarding the main principles of choosing a wife. Moral lectures on any subject do children little good. It is the quick, brief word, which is given at the moment the illustration is presented, which makes an impression upon them."

"And may I ask if your son is engaged?"

"Yes, to a lovely girl, after my

own heart. I don't know how much my training has had to do with it, but it may have had something. My experience has been that children need explicit instruction about everything. They must be taught before they will become truthful or obedient, or grateful or orderly, or studious or generous. They must be taught by line upon line and precept upon precept. Very few come to possess any virtues naturally or by their own unaided efforts. Goodness has to be explained and taught to children—and into some of them it has to be hammered."

To the doctor, and some others who overheard this little discussion, the mother's theories seemed to be right and practical. Perhaps they may help another mother of boys.—The Interior.

## National Baptist Societies' Anniversaries.

San Francisco, Cal., May 26th to 30th, 1899.

For the above occasion all coupon agents of the Mobile & Ohio R. R., Mobile, Ala., to Red Bud, Ill., inclusive, will sell tickets to San Francisco, Cal., and return at rate of one lowest first class fare for the round trip, on May 14th, 15th, 16th and 17th, going, limit May 25th, final return limit July 15th, 1899.

For rates, tickets, time and full information apply to any ticket agent, Mobile and Ohio Railroad. E. E. POSEY, G. P. A., Mobile, Ala. till May 26.

## A Preacher Pounded and Quilted.

Slate Springs, Miss., May 5, '99.

The first Sunday in May New Hope presented her pastor with some of that which it takes to make go—i.e., cash. This was given not on his salary, but as a token of love, appreciation and esteem. The ladies of the church presented him with a beautiful quilt. When we started home our buggy was loaded so heavily with good things until it was with much effort that old Bob, the Baptist, made it home. Present in Sunday school, 132.

Last Saturday the members of Slate Springs church gave the same preacher a pounding. They pounded and pounded until there is much and many good things in the larder. The brethren pounded the preacher with some cash, and the ladies pounded his wife with some of the same.

Master Walter Stranburg, while

he is not five months old, yet he has been the recipient of many, nice things, including some cash presented by the ladies of Slate Springs and New Hope.

The business men of our town presented him with a nice young cow and calf.

A brother from New Hope to finish up the work, brought a wagon load of corn and fodder with which to feed his cow.

To tell of the many, many nice and good things presented by these churches to their pastor would require a letter every week. No pastor in this or any other State lives with, or preaches to a better people than does the writer.

May God's choicest blessings rest upon these good people and may the Lord make the writer unto this people just what he would have him to be.

Fraternally,  
W. L. A. STRANBURG.

## International Convention Y. M. C. A.

OF NORTH AMERICA, GRAND RAPIDS, MICHIGAN, MAY 25-28.

For the above occasion tickets will be on sale via Queen and Crescent Route, to Grand Rapids, Michigan, at rate of one first class limited fare for the round trip, with final limit to return May 31.

GEO. H. SMITH, G. P. A.  
R. W. BONDS, Ticket Agent.  
New Orleans.

## Old Fashion Religion.

BY JOSEPH DYER.

Well, Bro. Editor, I went to the colored Baptist church the other night, and the sermon and service went right down into my heart—missed my head entirely.

The negro Baptist don't know anything about head religion, it's all heart religion, and really I don't know when I ever enjoyed a service so much. The pastor called on me to lead in prayer at close of service and asked me to preach for them, so I left them an appointment. Religion is such a simple, plain thing, it puts everybody on a level. But you see, Bro. Editor, the religious world is not on a level.

It seems to be out of "plumb"—too many classes, too many grades, high grade and low grade. The high grade is a thing of beauty. She has lofty spires and splendid structures, shining jewels, carpets and cushions; but Oh, my brother! the Spirit of Christ is not always there. Silk dresses will keep many away from church. The low grade is a thing of simplicity, her attire is plain, and her structures

are humble. She is not a thing of beauty, but Oh, my brother! the Spirit of Christ is often within her walls. You may hear the plain, simple gospel. Everything is "old fashioned"—home-like.

The Holy Spirit rules and governs, and shouts of hallelujahs go up to God. In THE BAPTIST a few weeks ago I requested the readers to unite in humble prayer for a return of religious worship as it used to be. Only Bro. Lawrence has responded. God bless him. The beautiful lines dedicated to me have been filed away for safe keeping.

## Union Church.

This little church with a membership of thirty is located in the county of Lafayette, four miles north of Water Valley, with Bro. H. L. Johnson as pastor. This scribes membership is there.

Brother Johnson has been preaching for us four years. The writer preached for the pastor today, as he was called away to preach a funeral seamen, eight miles east of Water Valley. I preached to a large and attentive congregation. I feel like the Lord was with us. We had excellent singing by Brethren J. B. Hudgins and C. B. Foust, and it seemed to me like the Lord has given those brethren a talent to sing, and they are using it.

May the Lord bless us and our dear editor, Bro. Searcy.

Yours for Christlike work,  
W. H. HUDSON.

Water Valley, Miss.

Among the good speeches made on the work of our Sunday-school Board at the S. B. Convention, was one by Dr. Venable of Mississippi. He laid the responsibility for conditions in our churches on the pastors. If all the pastors in this Convention would but redouble their diligence in pushing the interests of our own publications, the power of our Board would be doubled. Its literature ought to be in every Sunday-school in the South.

## Married.

On May 3d, in the Methodist church, at New Albany, Miss., by R. A. Cooper, Miss. Lula Fitzpatrick to Dr. T. W. Smith of Palestine, Texas. Miss Lula was a graduate of the I. I. C., also a teacher in that college for several years. She was one of the truest friends and helpers that a pastor ever had. Dr. Smith is a native of Mississippi and is well established in his profession. Many and handsome were the presents, but more were the prayers.

R. A. C. 642 Fourth Avenue, LOUISVILLE, KY.

Bro. J. Y. Tucker, of Sherman, Miss., writes:

"Our church feels encouraged under the pastorate of our beloved C. W. Smith.

Our Sunday school is doing well—but nothing else could be expected with such an enthusiastic, proficient leader as Prof. D. C. Langston as Superintendent.

Eight joined our church by letter last meeting, and more to follow."

Write to Bro. L. E. Hall, Hattiesburg, Miss., and make arrangements to visit the country where his 70,000 acres of land is located and see for yourself the busiest and most prosperous portion of our State. See his ad. in this issue.

China has acknowledged receipt of a communication respecting the Anglo-Russian agreement, but declares the acknowledgment in no wise implies acquiescence.

## Church Roll and Record

Faith, and Rules of Decorum as held by Baptists. \$2.25.

A Choice Collection of Old and New Hymns for Prayer Meetings, Sunday Schools, etc.

15 cents each.

Address: R. G. CRAIG, 39 Union Street, Memphis, Tenn.

## Church Roll and Record Book.

Good, cheap and complete.

Contains: Rules of Order, Church Covenant, Confession of Faith, Alphabetical Index for Names and Addresses, Also 140 pages for Minutes.

Gold-ink paper, bound in cloth, with leather back and corners, a durable binding.

In order to place one in every church we have reduced the price to \$1.50, postpaid. This price includes 12 blank church letters.

Printed Mission Envelopes, (per 1000) postpaid..... 1 00  
Printed Church Collection Envelopes, (per 1000, postpaid)..... 1 00  
Ward's Mission Treasury Book..... 25  
Money barrels for collections, (per 100)..... 2 50

Let us furnish your song books. Write for list of books and prices.  
Church Treasurer's book—Theo. Spieken, best on market, 100 names, \$1.50; 200 names, \$2.00; 300 names, \$2.50; 400 names, \$3.00; 500 names, \$3.50.

A full line of church and Sunday-school supplies carried in stock. Send your orders to us.

## BAPTIST BOOK CONCERN

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Stationary, Bibles, Religious and Standard Books, Sunday-School and Church Supplies.

—FINE ENGRAVING—



## Obituaries.

Dr. J. L. George.

The town and community of Enterprise has been called upon to give up one of their foremost and most useful citizens in the person of Dr. J. L. George. His death occurred fifteen minutes after midnight on the night of May, 1899, after a brief illness of a few days, in the seventy fifth year of his age.

Dr. George was born in Marengo county, Alabama, and settled in Enterprise when a young man, where, for the last fifty years, he has faithfully, heroically and unselfishly practiced his profession among the people, making no distinction between high and low, or between white and colored. As proof of this statement his practice has always been without exception to the extent of his full time, and after half a century of hard work and self-sacrificing service he leaves his family with but little material fortune, the community a stainless name and posterity an example of probity and honor not excelled in the knowledge and history of men.

Our brother was twice married and leaves a widow, five sons, several grand-children, a brother and a great host of other relatives and friends to mourn his going out from among them.

Dr. George was a brother of Judge A. B. George, Shreveport, La., a gentleman who has greatly distinguished himself upon the bench of the Supreme Court of his State and otherwise in his profession, and is one of their most popular citizens, and was a worthy member of a large family connected with which the well known Gen. J. Z. George was perhaps the most distinguished member. But perhaps the best thing to be said of Brother George is that he became a Christian in early life and for more than a half century devoted his energies and substance with loving zeal and assiduity, intelligently and consistently to the service of his Savior. He had been a loved and honored member of the Baptist church in Enterprise from the time of his coming here, and as a proof of his standing with his church and people, it appeared from the over-crowded house of worship at the funeral, and the immense procession that followed the remains to their last resting place, that the entire town and community for many miles around, had turned out to do him honor.

No community ever had a better citizen, no family a better husband and father, no church a better member and deacon, and no pastor a better friend, sympathizer and helper. All of this we can say after eleven years of intimate association and fellow-helpfulness in which we cannot call to mind but two Sundays when he was not in his place in the church, one of which was caused by professional engagements and the other by sickness.

We join with the church and community at Enterprise in sincere mourning for our departed brother, and unite our earnest sympathy and condolence with theirs in behalf of our dear Sister George and all of the surviving family and relatives, and pray that the divine consolation may be sufficient for them in their great bereavement.

His pastor,

J. A. HACKETT.

To Voters

J. D. STONE.

Isaiah 33:32 said, "The Lord is our judge. The Lord is our law-

giver. The Lord is our King." This he said to the Jewish nation. The law given through Moses was a national code.

The establishment of the church did not disannul that national law.

Paul to the church at Rome 13th chapter, 14, shows that the national law was of God, and was for the punishment of the evil, and protection of them that do good.

The drunken and profane are prominent characters in the catalogue of "lawless men," "evil doers." Jethro counseled Moses to select just men, "such as fear God, men of truth, hating covetousness," as national rulers over the people.

Samuel 23:3 delivered the "Law" direct from the mouth of God.

"He that ruleth over men must be just, ruling in the fear of God."

Solomon said, Prov. 29:2, "When the righteous are in authority the people rejoice, but when the wicked beareth rule the people mourn."

Again chapter 28:15, he said, "As a roaring lion and a ranging bear, so is a wicked ruler over the poor people."

Isa. 32:17-18, "The works of righteousness shall be Peace, and the effect of righteousness quietness and assurance etc."

Solomon said again, 16:12, "The throne is established by righteousness," (National security).

Yet with all that, many professing Christians vote for drunken or profane men as rulers or officials over the National ordinances of God.

Our religious liberties are the gifts of God, and we are responsible for their protection, "but the weapons of our warfare are not carnal," as the muskets and sword, but our voters are our weapons, which can be "mighty through God" (if clean) "to the pulling down of strong (wicked) holds."

Then let us not trample under our feet our conscience, our religious liberties, and our Bibles, when we go to the poles to vote. And not sell our votes and religious liberties, for friendship, whiskey, nor money, for there is no personal favor or deed of kindness, known under heaven among men, that one man can do for another, that brings the other under obligation to vote for him, when his moral character is not worthy the office (from a Bible standard of morality.)

The Home Mission Board had 663 Missionaries last year.

The Home Mission Board raised and expended by her Missionaries in houses of worship last year \$50,000; besides the Board invested in houses of worship \$5,619.20 in cash.

# 70,000 ACRES

I have Seventy Thousand Acres of Land for sale, not to speculators, but to Industrious Farmers who want Homes in a Healthy Country, where

## Level Lands,

### WELL WATERED And Capable of Being IMPROVED TO ANY STANDARD DESIRED.

Can be had on . . .

### EASY PAYMENTS —And at a LOW PRICE.

The Country is New, the Range for Cattle, Sheep and Hogs is good during very nearly all the year, and Stock of all kinds can be raised at a small cost. These lands are all near the

## Gulf and Ship Island Railroad,

and Produce of all kinds will find an easy access to the Best Markets in the Country.

### Labor Always in Demand,

### Wages Good.

Airange to visit us after crops are laid by if not convenient to come sooner. Many are doing so. I will sell these Lands at Prices ranging from

### \$1.25 to \$2.50 Per Acre, and on Terms to Suit the Purchaser.

I have some well-improved lands near Hattiesburg at a low price, on easy terms.

Why spend your life plowing over hills and digging in roots when you can buy Level Land capable of being improved into a condition in which a few acres will support a family?

Use the Opportunity While You May.

For further information, write to

L. E. HALL, Hattiesburg, Miss.